

A
CHARGE
O F

*Error, Heresy, Incharity, Falshood, Evā-
sion, Inconsistency, Innovation, Imposi-
tion, Infidelity, Hypocrisy, Pride, Rail-
lery, Apostacy, Perjury, Idolatry, Vil-
lany, Blasphemy, Abomination, Con-
fusion, and Worse than Turkish Ty-
ranny.*

Most justly exhibited, and offered to
be proved against the most noted Leaders,
&c. of the People called *Quakers*, in their
Church Capacity, before our Superiours
in Church or State, when-ever they please
to require it.

By HENRY PICKWORTH,
Nominated and Appointed as Elder and Over-
seer over their Body, at one of their Assemblies
for Discipline near *Lincoln*.

*Now as Jannes and Jambres withstood Moses, so do these
also resist the Truth: Men of corrupt Minds, reprobate
concerning the Faith. But they shall proceed no farther;
for their Folly shall be manifest to all Men, as theirs also
was. 2 Tim. iii. 8, 9.*

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Friendly Reader,

AS a Charge of the Nature contain'd in the Title Page to these Sheets, thou may'st be assured, is no more pleasing to me, than it can be acceptable to the Persons concerned, on account of my Profession to be one in Communion with the Faithful amongst them; It may well be expected, that I would not thus publish the Instances I have to assign amongst others at a publick Conference in proof of the same, had I not first tried all the Christian Means I could think of to prevent it; in order whereto, as thou wilt find a large Catalogue of such Letters and Papers at the end of my Charges, as I have from time to time presented to their several Meetings of Discipline; and for that righteous Purpose, I have not been wanting to renew my Entreaties therein to Richard Claridge, and others of their Preachers, on the Third and Sixth of this instant August, to examine the Truth of the several Instances I refer to in proof of them, in order to their Defence or Condemnation, to prevent its further Publication in Print, now that I was come up to London for that purpose; which Task neither he or they being to be prevailed on to undertake any more than heretofore, in a well grounded Suspicion, I doubt not, of their great Guiltiness in the generality of those Matters they then permitted me to read in their Audience; I durst not any longer delay to commit the same to the Press, in discharge of my Duty to God and his abused People, as I then told them, as I

had done others of their guilty Partakers before them.

Wherefore, Christian Reader, hoping thou wilt not slight the Matter contained herein, upon account of my unpolish'd Method; since, though some few of the Instances I refer to in proof of my Charges, may not in strictness be altogether free from Exception; yet as I have mention'd none, but such, as collectively taken in their Native Sense, ought to be allowed as good Evidence by their own Precepts and Precedents, I doubt not, but that on Examination thou wilt find all my several Charges made good against them, by so many unexceptionable ones as thou wilt allow sufficient, whatever they in their quibbling Defences, as their manner is, may pretend to the contrary, to prepossess their Auditors against all Christian Enquiry into the Truth of them; in confidence whereof I conclude, and proceed to the Matter in Hand.

ERRATA.

PAge 23. Line 13. for *such* r. *Setts.* p. 25. l. 15. for *chain'd* r. *pasted.* p. 40. l. 18. after *that* r. *they.* p. 49. l. 29. dele *and.* p. 52. l. 10. for *Am I* r. *I am.* p. 104. l. 13. for *the* r. *they.* p. 150. l. 8. for *Cromell* r. *Cromil.* p. 151. l. 24. for *Distinction* r. *Definition.* p. 164. in the Margin, for *Naseby* r. *Navenby.* p. 176. l. 6. after *fore-* going add *Catalogue.* p. 211. l. 23. for *that* r. *those.* p. 218. l. 1. for *as that* r. *whereupon.* p. 223. l. 12. for *before* them r. *before the Truth.* p. 226. l. 35. for *this* r. *which.* p. 268. l. 16. for *free* r. *forc'd.* p. 278. l. 6. for *having* r. *have.* p. 279. l. 16. for *Given* r. *Gine.* p. 289. l. 19. after or add *no.* p. 290. l. 17. for *for* r. *from.* p. 291. l. 9. for *bound* r. *burn'd.* p. 292. l. 21. for *to* r. *so.* p. 328. l. 34. after *Widow* add *Whitrow.* p. 358. l. 35. for *our* r. *their.* p. 382. l. 27. for *otherways* r. *always.* p. 387. l. 17. after *thro'* r. *their.* p. 396. l. 5. for *Unfitness* r. *Unfitness.* p. 397. l. 1. for *is* r. *tho.* p. 399. l. 15. for *crafty* r. *catifly.*

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CHARGE, &c.

AS every one ought carefully to beware what he admits for a Principle, before he has certainly found it on a strict Examination true of itself by its own Evidence, lest he only believe it so upon the Authority of others, (as a late worthy Author hath well observed); so though none in the World, I am perswaded, have more vehemently cried out against Mens wading in the holy Scriptures without a divine Principle's Direction than the People call'd *Quakers*; through which Activity, they tell us, *See Pen's E. Men* (mixing their own Fancies with the Spirit's *pist. to his Will-* Dictates, which prompts them with Desires after dom justified, Religion) spoil all their Undertakings; and then *with his Pre-* with a Fury as great as their Ignorance, endeavour the Overthrow of whatever stands in their way, and refuse to receive their Mark in their Foreheads, &c. yet have none in the World more err'd in this respect, than the most noted Leaders of the same People, to the Ruin of their own Reformation, as any may find that pleases to peruse those several Books and Pages I refer to, in proof of the several Crimes I most justly charge them with in the Title-Page of those Papers, (as I have also heretofore in a certain printed Half-Sheet, published at the *Royal-Exchange, &c. in London*) as a necessary Caution against their Corruptions: All which are occasion'd through such perversions of Holy Writ, as they blame in others, as will appear under the Head of *ERROR*, the ground of all the rest, as follows.

A 2

ER-

E R R O R.

Great Mist. p. 47, 57, 58. **S**ince First, Because they read in *John* the first Chapter, &c. That the Life of the Word was that true Light, which lighteth every Man that cometh into Answer to the the World, &c. They with a Fury as great as Church Faith, their Ignorance, from thence, with other Texts, p. 3. boldly conclude, That the common Light, meer Light, Answer to particular measure of Light in all Men coming into Hidden Things the World, called the Light in every Man's Conscience, p. 15. is not only sufficient to their eternal Salvation as obey-Pen's Spirit of ed, but is God and Christ substantially and essentially Truth throughout. The consequence of which Error Reason against hath led them into the next, amongst many o-Railing. p. 9. thers; for,

11, 13, 14, 16,
41. Voice of him that is escaped from Babilon, p. 8, 12. Hubberthorn's Light of Christ within, p. 18, 19, 20. Light and Life, p. 25, 26, 32, 33. News out of the North, p. 27, 33, 36. Parnil's Works, p. 277. Christian Quaker, First and Second Part throughout. Pen's Judas, p. 10. Caton's Innocency clear'd, p. 10, 11, 12, 17, 18, 19. Dipper plung'd, p. 13.

Great Mist. 2dly. Reading in *John* vi. 51, &c. of Christ gi-
p. 206. ing his Flesh to eat and Blood to drink, in order to
Several Papers our having eternal Life in and by him; they,
p. 59. through the same ignorant Fury, from thence with
Face's Fall of other Texts (contrary to our Saviour's own Ex-
a great visible planation, v. 63. in a Spiritual Sense) confidently
Idol, p. 19, deny him to be a distinct Existence in his glori-
&c. fied Body, at the right Hand of God in Heaven,
Wisdom justi- without us, under pretence of their eating his
fied, p. 105, Flesh and drinking his Blood substantially within
106. them. The Consequence of which Error has also
Counter. Chri- led them into the following one, as gross as the
stian. p. 78. Dipper plung- former; for
ed, p. 13.
New-England's Ensign, p. 83,

3dly. Be-

3dly. Because they read in *Luke xvii. 21.* compared with *Colof. i. 26, 27.* That the Kingdom of God is within us, (spoken with relation to the Seed of the Kingdom, sown in the Garden of Men's Hearts, according to our Lord's Explanation, *Luke xiii. 8.* with *Matt. xiii. 20, 31.*) they through the same ignorant Fury, from thence, with other Texts, in like manner conclude, There is no other God or Christ, Heaven or Hell, or Kingdom of Christ to come, but what is within Men; the Consequence of which Error, has also led them into another as gross as the other: For,

Quaker's Refuge, p. 40, 41. *Dewsbury's Works*, p. 279. *Parnil's Works*, p. 118. *Account from Colchester*, p. 11, 12, 16, 17.

4thly. Because they read in *Heb. ix. 28.* That unto them that look for Christ, shall he appear the second time, without Sin unto Salvation: They from thence, with other Texts, boldly deny his second visible Coming, with his Saints with him, in like manner as he ascended, in order to the Restitution of all things, so often foretold of in the Holy Scriptures, and so earnestly hoped for by the ancient Christians, (as appears by those Scripture Instances underwritten) under pretence, That as Salvation from Sin by the Light within every Man, is the Day of Restitution and Time of Refreshment from the Presence of the Lord, spoken of; so they, with the rest of God's Saints and Servants have witnessed his second coming by his Spirit within them, wherefore those that looked for his appearance in a bodily Existence without them to save them, might look till their Eyes dropt out before they saw him come for that end; since all that

Great Mist. p. 38, 100, 101, 206, 207, 214. *Answer to a false and foolish Libel*, p. 18. *Smith's Primer, first Impression*, p. 8, 9, 29. *Contemn'd Quaker*, p. 64, 84, 94.

Great Mist. p. 17, 38, 249. *G. Fox's General Epist.* p. 18. *Quaker's Refuge fix'd*, p. 39, 40. *Serious Examination*, p. 36, 37, 38, 39, 40. *Answer to the Bp. of Cork*, p. 84, 85. *Appendix to Reason against Railing*, p. 24, 26, 35, 47. *Christ ascend-ed*, p. 17. *Contemn'd Quaker*, p. 92.

Matt. 24. 3, 27, 30, 37, 39. and 26. 64. *Mark* 8. 38. *Acts* 1. 11. and 2. 20. and 3. 19, 20, 21. *1 Cor.* 1. 8. and 15. 23. *Colof.* 3. 4. *1 Thess.* 1. 7, 10. and ch. 2, throughout. *Phil.* 2. 16. and 3. 20. *1 Tim.* 6. 14. *2 Tim.* 4. 8. *Tir.* 2. 13. *Heb.* 9. 28. and 10. 137. *James* 5. 8. *1 Pet.* 1. 7, 13, and 4. 13. and 5. 4. *2 Pet.* 3. 4, 10, &c. *John* 2. 28. and 3. 2. *Jude* 14. *Revel.* 1. 7, 8. and 2. 25, 26.

Nature of Christianity, p. 29, &c. *Elwood's Answer to G. K.'s first Narrative* p. 47, 160, 162, 164, 204. *John Whitehead's Works,* p. 51. *S. Eccles Mu sick Lecture,* p. 19, &c. *Light and Life within,* p. 18. 40, 41. *Christian Quaker, 1st Part,* p. 11, 16. *2d Part,* p. 112, 113. *Fuce's Fall,* p. 2, 3, 4, 5, 6, 7, 20, 21, 34. *Cole's Test. of the Father's Love,* p. 6, 14, 16. *Ben Cole's Book.*

that took heed to the Light, which hath lain hid in Darkness, will cease from all outward expectations of his Coming; with much more to this purpose. Through which corrupt Notion, together with Men's numerous Disappointments in their carnal Calculations of the Time on't; which none know, or is to know, but God alone, as our Saviour informs us) they, as well as others, have in a manner lost all belief in his said Appearance, (as Christ said they would) now that we have ground to believe the Time is near, by those Signs upon us our Lord foretold should immediately precede it, in order to our better Preparation to meet him in the Dispensation of his Judgments, which are to make way for it; yet is there no Christian Society under the Copes of Heaven, that the Loss of the Faith of his said Coming, has had the Effect it has on the *Quakers*, in their bold Renunciation of the Sign he was pleased to institute to preserve it: For,

See the Text as truly translated. p. 48, 49. *of the 2d Part of Roger's Christian Quaker, compared with Barclay's Apol.* *Rights of the Christian Church.* *And Lacey's general Delusion of Christians discovered.*

5thly. Not to insist on the Doctrine of Baptism with Water, which though I own was commanded by Christ to be practised by his Twelve Apostles, till the End of that Age, as in the Original, till when he promised to be with them for their Incouragement, (as we find he was by the miraculous Gifts of his Spirit accordingly) yet as it was originally the Baptism of *John*, which was to decrease, as it did by degrees in the primitive Church, which made *Paul* (who had not that Commission) thank God he baptized none of them, but *Crispus* and *Gaius*, with the Household of *Stephanus*, he being not sent for that purpose, I conclude, it ceased in point of Obligation upon the Death of the Twelve Apostles, as the Supper of our Lord did not, as our deprav'd *Quakers* without proof takes for granted,

For

For reading in *Acts* ii, &c. That when the Day Great Mist. p.
of Pentecost was fully come, the Holy Ghost miracu- 52, 161, 249.
lously descended upon the Apostles, according to Answer to
Christ's promise in *John* xvi. 17. They from thence Church Faith,
with other misconstrued Texts, conclude, That p. 16.
the Lord's Supper with Bread and Wine was no Pen's Key, p.
Gospel Ordinance, or that miraculous Effusion of 25, 26, 27,
the Spirit was the second Coming of Christ, which &c.
terminated the Use on't in point of Obligation. Viver's Reply
Thro' which Antichristian Notion, as the due Va- to the Vic. of
lue of his Death and Sufferings thereby comme- Banbery, p. 15.
morated, is seldom preach'd up amongst them; Counterfeit
so they have not only finally come to lose all true Convert, p.
Faith in his second Coming in his glorified Man- 30, 31.
hood, in order to the Restitution of all Things, Antidote Ven.
so often foretold of, to their own Danger of a p. 111, 112,
Midnight Surprizal; but by pretending, that the 113.
Paschal Lamb is of as much force as Bread and Fox's Cited
Wine, (the continuance whereof is as much as in p. 40. of
us lies, to pluck up the Gospel by the Roots, for Rich's Re-
which Cause the Appellation Ordinance of Christ port from the
they renounce as Unscriptural) expose others to Committee.
be overtaken unawares in an unprepared State, Counterfeit
through the suddenness of his Coming, as a Thief Christian, p.
in the Night; against which, as he commanded Quaker, 2d
all to watch, so he instituted this holy Sign, and Part p. 48,
made known the same also by Revelation to St. 92.
Paul, the better to forewarn us of it. Rector exa-
mined, p. 28.
Contemn'd

Quaker, p. 39, 92. *Quaker clear'd*, p. 74. *Quakerism, a new Nick-*
Name, p. 143, 144. *Wisdom justified*, p. 68, 89. *Reason against Railing*,
p. 108, 109. *Serious Examination of G. K.* p. 30. *Truth's Principles*,
p. 22. *Truth prevailent. Summary Propositions. Christian Quaker*,
1st Part, p. 11, 16, 101. *Howgil's Works*, p. 436, 437. *Fucci's Fall*, p.
31. *Eccles's Musick Lecture*, p. 19. *Defence of the Snake*, 2d Part,
p. 106.

Now as all these their Errors proceed from
their Idolatrous Preference of the common Light,
meer Light, and particular measure of Light, gi-
ven to every Man coming into the World, by the
Father of Lights, as God and Christ's only true
saving Light, Grace and good Spirit, the Holy
Scripture

See Pen's Scripture speaks of, as appearing to all Men in a
brief Answer Day of Visitation in order to their Salvation : By
to a false and their most confusedly applying such Scripture In-
foolish Libel, stances to the one as relates to the other, as may
p. 13, 14. be found by their Books instanc'd in the Margent
Barclay's A- amongst many others ; so though these be bad e-
pol. p. 305. nough, yet are they not all the Errors wherewith
Pen's Reason they have infected us, by their Exaltation of its
against Rail- Directions as a Rule above Scripture, which, not-
ing, p. 13, withstanding the fine gingling Titles of *Infal-
 14, 16, 41;* lible, *Unerrable, Omniscient, Omnipotent, Glorious Beam or
 119.* *Ray immediately proceeding from Christ, the Fountain
 Counterfeit* and eternal Light of Life, they bestow on it ; as it
Christian, p. is only a created Faculty, which Condemns or
84, 85. Excuses what we are by Education or Conception
Spirit of made to believe to be Evil or Righteous, is
Truth, as various in its Dictates through the means of
throughout. as Adam's Fall, as Men's Education Sentiments ;
Vicaridge's of Adam's Fall, as Men's Education Sentiments ;
Truth and
Innocency, p. 23. *Quakers clear'd, p. 77, 81.* Howgil's Works,
p. 18, 19. Preface to Fox's Journal, compar'd with Fox's great
Mystery, select Epistles, and Doctrinal Works on this Subject.

The one in as Paul and Martin Luther witnessed in their un-
being thereby converted State, and our Countryman Elq; Blunt
led to believe sorrowfully experienced, through the Disturbances
he did God he met with from the tedious Cries of some mis-
Service in led Turks to their Mahomet, for pardon of the sad
persecuting Sin, their Light within told them they had com-
his Servants, mitted, in drinking a Glass of Wine with him,
and the other contrary to his Holy Alcoran. And we now fur-
in thinking be offended God in neglecting his Popish Rules. See his Preface to
his Comment on the Galatians.

*In the due Consideration whereof, I cannot but advise all our
 Quakers and others that read this, to prefer the Holy Scriptures
 of the Old and New Testament, as a Light that shines in a dark
 Place, till the Day dawn, and Day Star arise in their Hearts
 that leads to Christ, far beyond this their magnified Light within
 from their Creation, according to our blessed Saviour and his
 Apostle Peter's Instructions ; since this Light within them can-
 not be the Day Star of which our Saviour and his Apostle speaks,
 John v. 39. 2 Pet. i. 19, 20, &c. as our depraved Quakers
 dream, since we are to wait for it, which, in their supposition,
 we need not.* ther

ther find by its Conduct of the depraved amongst us, which gives me sorrowful cause to fear, that those our deluded Leaders (we have so revered) will prove those false Prophets, (that cries *Lo, here is Christ, and lo there*, &c. this, that and the other noted Quaker's Light) of which our blessed Saviour hath forewarn'd us; since instead of the true and infallible Light of Life manifested in all Men at certain Seasons, whilst the Day of their Visitation lasts, in order to their eternal Salvation, by him from whom it comes, this their magnified Principle of the Light in all Men coming into the World, is really no other than the Light of natural Conscience, of which the Apostle speaks, *that may become Darknefs through their persistance in their Corruptions*, as it hath in them, as I have already made appear in some measure, and shall more fully evince by divers other Perversions of Holy Writ it hath exposed them to, through their dependance on the Infallibility of its Conduct; whereby they may come to see, that instead of leading them in all Things right, as they would perswade the World, it hath in every thing almost led them most grossly wrong, since besides the foregoing Perversions with respect to Doctrine, it hath led them into the following ones with relation to Majesty and Ministry: For,

6thly. To pass by their Fox's corrupt Sentiments against Kings and Kingly Government hereafter notified amongst others of his Corruptions, as Doctrines they are accountable for, by their approbation of his Books in their late printed Collection of Titles of those wrote for their Truths sake, though they in Words sometimes to serve a turn will seem to deny them.

Because they read in *Matt. v. 44, &c. Christ's Barclay's A-Command to love our Enemies*, &c. They from thence *pol. p. 567.* with other Texts, most ridiculously tell the World, *compared* that if the Magistrate be a Christian, or desires to *with p. 560,* be so, he ought in the first Place to obey this *&c. of the* Command of his Master, and then he could not *same.* kill his Enemies, resist their violence by force, or
strike

Bourignon's
Warning a-
gainst the
Quakers, p.
88, 254, &c.

Fox's Doctrinal Works,
p. 164, 168,
179, 230.

As Mrs.

Anna Bourignon bath well observed, p. 160, 180, &c. of *her Warning against them.*

See Pen's No Cross no Crown, on this Subject. Key, p. 31.
Fox's Justice and Judgment, p. 8.
Doctrinal Works, p. 231.

Select Epist.
p. 266.

B. Cole's Quaker cleared p. 22.
Barclay's Apostol. p. 515.
And Protest. Martyr's Precedent in Q. Mary's Reign.

Great Mist. p. 1, 16, 71, 136, 174, 207, 7, 17, 19, 27, 29, 35, 46, 85, 103, 128.
Doctrinal Works, p. 26.

strike again when they strike him, with more to this purpose; whereby as they make void in effect God's Ordinance of Magistracy, which they in Words pretend to own, 'tis the less wonder that this their gross Error should also involve them in others tending to their Dishonour, in order to weaken them in the Execution of their Office, by representing their Subjects as no ways inferiour to them; in proof whereof,

7thly. Because they read in *Esther* iii, &c. That holy *Mordecai* (as a Type of Christ, and righteous Precedent to all true Christians, with relation to such Persecuting Magistrates or Ministers as forfeit their Office by inroaching on God's Prerogative through their Antichristian Impositions) deny'd to bow his Body, or give any other personal Reverence to a persecuting proud *Hammon*; They from thence, with other misconstrued Texts, most weakly conclude, that we may not bow our Bodies, or uncover our Heads in way of Reverence to such Christian Magistrates or Ministers as God sets over us, in order to our Defence from Foreign Invaders and Heretical Intruders, contrary to the holy Ancients Practice, and *Mordecai's* Christian Precedent, in his acceptance of that Reverential Homage on his deserved Exaltation he had justly refused to give his unworthy Predecessor; which Extream has led them into another of the same Nature: For,

8thly. Because they read our Lord's Advice in *Matt.* xxiii. 10. against our being called Masters, (i. e. of our Faith in a Spiritual Sense, one being our Master, even Christ) They from thence, with other perverted Texts, not only conclude it Unchristian to call any Man whatsoever so on any pretence or occasion, who are not our Masters in the common gross Sense, (contrary to the Ancients Precepts and Precedents); but also from *Elihu's* refusal to give flattering Titles, some of them have

have denied the giving any Titles to any Man as *Good Council* Unchristian, in what Station soever, how necessary *rejected*, p. 49. Subject; whereby as they weaken their Authority, by levelling the Prince with the People, so by their following Error of the Nature of the foregoing, they make way for their Destruction; in order whereto,

9thly. Because they read in *Micah* iv, &c. That *Fox's Doctrin* in the last Days, when the Mountain of the Lord's *nal Works*, House shall be established in the Top of the Mountains, p. 230. they shall beat their Swords into Plow-Shares, and their Declaration Spears into Pruning-Hooks, &c. They (forgetting from the what's foretold in *Joel* iii. 9, 10. compared with *Harmless*, their own ancient Testimonies of their righteous &c. Use in the first place, to make way for that blef- G. Bishop's sed Day they speak of) from thence with other *Warnings to* perverted Texts, conclude, 'Tis unrighteous for *Oliver Crom-* true Christians to use such like Weapons in their wel. own or Magistrates Defence, against *Domestick Barclay's* Insulters or Foreign Invaders in the interim; un- *Apol.* der pretence, that as they are brought into that *Reasons why* peaceable Disposure the Prophet *Micah*, &c. *they could* speaks of, through their Obedience to the Light *not sign the* within, which is beyond the necessity of them, so *Abjurati-* their Faith is sufficient to preserve them from *on, &c.* Danger (with others of the same Principle) without the use of those Weapons the Prophet *Joel* foretels the Service on; wherein, as the several Seizures of their Persons and Effects by *Turkish* and *French* Pirates are enough, one would think, to convince them of their Error in the last respect, notwithstanding their particular Deliverances they boast of; so the Doctrine of our Saviour in *Luke* xii. 39. compared with his Declaration in *John* viii. 7. That such as are without Sin (as our pretended perfect Quakers account themselves) are the only fit Persons to cast the first Stone at Sinners, one would think should do it in the first, were they not wilfully resolved to continue in their Ignorance; which yet we find them so far from repenting of, as that they further strengthen

Fox's Doctrinal Works,
p. 130, 182,
191.

Pen's Key,
p. 35.

Declaration from the Harmless.

Barclay's Apol.

Quakers Plea.

Anguis Flagellatus on this Subject.

Fox's News coming up,
p. 18.

Mason's Innocency clear'd, p. 1,
&c.

Parnil's Shield, p. 81,
82, 84.

Fox's Great Mystery (of Iniquity) p.
179.

Parnil's Shield, p.
81, 82, 84.

then themselves therein, by their following perversion of the Apostle *Paul's* Expressions: For,

10thly. Reading in 2 Cor. x. 4, &c. compared with Eph. vi. 12, &c. That the Weapons of the Apostles Warfare were not Carnal, but Mighty through God to the pulling down of the strong Hold of Sin and Satan, and Spiritual Wickedness in High Places, &c. They from thence with other misconstrued Texts, in like manner conclude, That no true Christian Magistrate or Subject may use Carnal Weapons (as they call Swords, Staves, Guns or Goals) in way of defensive War against Thieves and Murderers, &c. under pretence, that all Wrestling with Flesh and Blood, and killing Creatures, have been learned of the Devil; directly contrary to our Lord and his Apostles Christian Doctrine, in Mark xiv. 48. Acts xxv. 11. Rom. 1. 32. and their own ancient Precepts and Precedents; which yet is not all the Errors they are guilty of, as will appear by what follows, with relation to their Legal Injunctions: For,

11thly. Because they read in Matt. v. 34, &c. our Saviour's Command to his Disciples, Not to Swear at all, &c. in evidence that he would have us press after such a State of Holiness as is beyond Oaths, since what is more than *Yea, yea,* and *Nay, nay,* cometh of Evil, (as all Exhortations, Laws, Orders and Magistracy, as well as Oaths, do, by their own Confession) They, according to their usual Method of Perversion, also positively conclude from thence, (with that of James v. 12.) That all true Christians are thereby absolutely prohibited to Swear at all, or abjure others in Truth and Righteousness to satisfy the Incredulous in Matters of Religion, or end Strife betwixt Man and Man, in Matters of *Meum* and *Tuum*; where it can't be done without Oaths; to the Holy Prophets, our blessed Saviour, his Apostle *Paul*, with the holy Angel, the primitive Christians, and their own Contradiction, in these several Instances noted in the Margent amongst many others that might be mentioned: whereby (as they as

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well may so indeed) they in effect do renounce all Fisher's *One*
 Exhortations, Laws and Magistracy, as well as Oaths, *Antidote*
 as Matters that come of Evil, and consequently *more against*
 Unchristian; in pursuance of which corrupt No- *Swearing.*
 tion, as they boldly tell the World, they have an *Burrow's*
 Unction from the Holy One, and know all Things, *Works, p.*
 so as that none need to teach them, who are from *101, 536,*
 under the Law, which was added because of *575, 622.*
 Transgression, for which Cause, as Christ came to *Watkins's*
 fulfil and end all ourward Laws and Government *Swearing*
 of Man, all Kings, Rulers, Judges, Justices, Con- *denied.*
 stables, Lawyers and Laws must be cut down, *John White-*
 with more to this purpose; which, how true so- *head's Works*
 ever, when Christ comes personally to Reign and *p. 258.*
 Rule with his Saints with him, in the Times of *Pen and*
 Restitution spoken of by all the holy Prophets *Whitehead's*
 and Apostles, &c. are as well as Oaths, notwith- *Treatise of*
 standing, till then to be continued as Useful, Ne- *Oaths,*
 cessary and Christian, to rectify the World, and *throughout.*
 right the Oppressed so far as they are able; let *Key 36, and*
 our depraved Quakers insinuate what they will to *Pf. 63. 11.*
 the contrary, in favour of their Perversions of our *Is. 45. 23.*
 Saviour's Words and Intentions, wherein they *and ch. 65.*
 further persist in what follows: For, *16. Jer. 4.*
1, 2. and 12.
16.

Matt. 26.

63, 64, 2 Cor. 1. 18. and 12. 19. Galat. 1. 20. 1 Thes. 5. 27. Heb.
 6. 16. Revel. 10. 6. Cave's *primitive Christian.* p. 77, 134, 374,
 375. Fox's *Select Epistles,* p. 153. Howgil's *Works,* p. 86. Wool-
 rich to the King, p. 9.

12thly. Because they read in *Matt. x. 8, &c.*
 That Christ's Ministers ought to preach freely as
 they have freely received (*i. e.* without compul-
 sive Maintenance for their Preaching) They from
 thence with other Texts, weakly conclude, That
 the free Gift of the Tythes of Men's Increase to-
 wards the necessary Support of such Ministers as
 they believe to be true Ones, is not only a denial
 of Christ's being come in the Flesh and the Root
 of Rantrizm, &c. but that to pay the same to such
 Impropropriators as they are legally settled on, by
 the Nation's Representatives for Civil Uses, is also

Cry of the
Oppressed,
printed 1656,
p. 1, &c.
Elwood's
Antidote a-
gainst Ro-
ger's In-
section.

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Yearly Papers in Manuscript, as well as printed ones.

Unchristian, and to be denied by all true Followers of Jesus. All which gross Errors, amongst many others of the same Nature, as they first learned of their magnified Apostle Fox, as may be found upon Examination; so considering how numerous his Mistakes of this kind are, through his preference of the Light within him from his Creation, (under the Denomination of Christ's only true saving Light) one would wonder, we his bigotted Profelytes should so long befool ourselves in following him in his Extrems of this Nature, of which, besides the foregoing, I shall present the World with the following Catalogue, as Matters his Followers of the second Days Meeting are also accountable for, through their approbation of his Writings, that they and others may be aware for the future how they implicitly take things on Trust, without due Examination in reference to their Promoters; since had they not resolvedly swallow'd at random every thing he wrote, through their Idolatrous Opinion of his peculiar Infallibility, (in conceit whereof they would not subject his Writings to the Scrutiny others can consider, as I am informed, lest it bring his proud Pretences of that Nature into Suspicion) they would never have suffered themselves to be thus bewildred by the ridiculous Perversions of such a blundering Bl----kh----d, who, instead of expounding Holy Writ according to its Native Sense, most grossly abused it for want of necessary Distinctions, as (besides the foregoing Instances, wherein we generally fell in with him) will appear by these following ones, wherein, as our truly sensible Friends never did, I hope none else will for the future approve him, except they be as Mad as our Second Days Meeting; since,

1st. Because he read in 1 Samuel v. 8, &c. compared with 1 Tim. vi. 15, &c. That Israel of Old was not only justly blamed of the Lord for desiring a King to Reign over them, like the rest of the Nations without his Divine Direction, (under whose Government they then immediately

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was as their King) but that the Apostles owned no other King of their Consciencés, but Christ our Lord, and only King of Kings; he not only renounces all outward Kingly Government, as inconsistent with Christianity now in this our Day and Age, (with all inferiour Officers under them) but also boldly proclaims all such Apostates and Traitors against Christ, as desired and dote (as he calls it) on an earthly King; under pretence of the Cave *Joshua* put those of the *Canaanites* in, being the only fit place for them: Again,

2dly. Because he reads in *1 Cor. vi. 17.* That *he that is joynd to the Lord is one Spirit*, (as explained the Verse before, by him *that is joynd to a Harlot being one Body*) He makes no difficulty from thence to conclude, Christ is not distinct, nor distinguished from the Saints; under pretence, that there is a substantial, essential and personal Union betwixt the eternal Spirit and Believers.

3dly. Because he reads in *1 John ii. 20, &c.* That they who keep the Word of God, *have an Unction from the holy One, whereby they know all things*, (i. e. necessary to be known by them) He not only concludes, That 'tis no Blasphemy to say, the Saints know all things without distinction, but that they can discern who are Saints and who are Devils, &c. without speaking a Word to them.

4thly. Because he reads in *Mat. v. 48, &c.* Christ's Commands, *to be perfect as our heavenly Father is perfect; and merciful as he is merciful*; He from thence with other Texts, presumptuously concludes, That we may not only be as perfect and merciful, but also as pure as Christ and God is, not only in Quality, but equally also, to the Holy Scriptures express Contradiction.

5thly. Because he reads in *Phil. iv. 5.* That the Lord is at hand; He from thence with other Texts will have it, That he is not afar off in his bodily Presence; under pretence, that it is no Blasphemy to say, He is in us as God and Man, yea, whole Christ, God and Man, Flesh and Spirit within us.

Great Mist.
p. 5, &c.

6thly. Because he reads *Rom. viii. 14.* *That as many as are led by the Spirit of God, are the Sons of God;* He from thence, with other Texts, concludes, The Spirit does all the Saints do; and says, all the Saints say so, as that they neither say, do, or judge any thing by any Understanding of their own, but what the Spirit does.

Ibid. p. 68.

7thly. Because he reads *Acts xvii. 24, &c.* *That God dwelleth not in Temples made with Hands, (i. e. so as to confine himself to them)* He concludes, All Temples set up since the Days of the Apostles, in imitation of *Solomon's*, are Idols, *Mass-Houses*, *Beast-Houses*, &c. wherein God can't be worshipped.

Ibid. p. 80,
253.

8thly. Because he reads *Acts xx. 28.* *of the Holy Ghost making Overseers in the Church;* he from thence concludes, The Officers and Overseers of the Church are invisible.

Ibid. p. 29,
90, 100,
229, 273.

9thly. Because he reads in *Gen. ii, &c.* *God breathed into Man the Breath of Life, whereby he became a living Soul;* he makes no Bones to conclude, Our Souls to be one Being with and part of God, infinite in themselves, and of the divine Essence.

Ibid. 138.

10thly. Because he reads in *Revel. xxi, &c.* *Of all things being become new to them that are Christ's;* he concludes, The New Jerusalem spoken of chap. 21. is Witnesses come down from Heaven among the Saints who know it.

Ibid. 253.

11thly. Because the Apostle Paul in *1 Tim. i. 13.* bids us, *Hold fast the Form of sound Words;* he concludes, That to say you to one is a Sin.

Ibid. p. 67,
100, 127,
248.

12thly. Because he reads, *That the Holy Ghost and Son are equal in Power and Glory with the Father,* (which, as he pretends, they are come to Witness) he concludes, That he and his Friends call'd *Quakers* are equal with God.

Ibid. p. 3.
12, 210, 211,
214, 222,
246, 248,
249.

13thly. Because he reads, *The Saints sit with Christ in heavenly Places, &c.* He concludes, The Body of Christ is not out of the sight of his Saints, but personally within them, *Flesh and Spirit*, and not without them, under pretence, that none have a Glory and a Heaven but within them; in pursuance of which Absurdity,

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Because he reads 1 Cor. xv, *Ec. Christ is the Lord Ibid. p. 4.* from Heaven; he will needs have it, That he is not in Heaven in his Humanity.

14thly. Because he reads, *Christ dwells in his Ibid. p. 249.* Saints, and that the Apostle said, *God will dwell in you, and our Conversation is in Heaven;* he not only will have it, That the Saints Bodies are Christ's Body who was in them, but also concludes, God's Essence, Heaven, and Christ's Person were in the Body of Peter.

15thly, Because he reads, that *he that hath two Ibid. p. 25.* Coats ought to give him that hath none; he concludes, That Men ought to give theirs to the next Beggar that asks them.

All which (with the foregoing Errors, amongst many others of the same Nature) being the natural Fruits of that goodly Tree of Doctrines, (*i. e.* the Light within every Man coming into the World) this our exalted Patron Fox first taught us to adhere to, as a Rule above Scripture; *William Pen* so illustriously magnifies, as the faithful Ser-
In his Preface to his Journal.
 vant of Jesus Christ, who had an extraordinary Gift in opening the Scriptures, by going to the Marrow of Things: 'Tis the less Wonder, that the said *William Pen* and his depraved Collegues of our Second Days Meeting, should suffer themselves to be led by him into others of a higher Nature, by blindly following him to their Danger of Damnation, without true Repentance and Amendment, as will appear by the ensuing Instances of their *Herefie*, which is the next Charge I have undertaken (and now defend) to prove them guilty of, as follows: In order whereto

H E R E S Y.

1st. IF it be damnable Heresy to deny the Lord that bought us, as the Apostle 2 Pet. ii, &c. hath affirmed.

Smith's Primer, 1st Impression, p. 8, 59. as explained in his said Primer, compared with p. 45. of his Col-lection.

Fox's Great Mist. p. 214. compared with p. 72, 183, 206, 210, &c. of the same Great Mist. And p. 29. of E. Burrow's true Faith of the Gospel contended for.

2dly. If to deny the Body of our Lord, which ascended towards Heaven in the sight of his Apostles, to be his glorify'd Body whom the Heavens must retain, until the time of the Restitution of all Things, spoken of in Acts iii. 21, &c. be to deny the Lord that bought us.

Quakers Refuge, p. 39, 40, 41. with Fox and the two Whitehead's brief Discovery, p. 7, 8, 9, 14, &c.

Naylor's Second Answer to Thomas Moor, p. 13, 14, 15.

Then since John Whitehead, a noted Quaker Preacher, has, in the Quaker's Name, not only in effect denied that Body of Christ, by confessing, that he hath several times denied Tho. Grantham's Assertion, That Christ hath now a Body of Flesh and Bones, circumscrip't or limited in that Heaven which is above, and out of every Man on Earth, under pretence, that his Opponent stood in that which discerns not the Lord's Body of heavenly Flesh, Blood and Bones, which he affirms is within us to eat upon. But also Joseph Fuce, another of their Preachers, in confirmation of this their Doctrine, hath expressly told the World, That he went to his Father from his Disciples as a Shadow, and is at the Right Hand of God in us all; his Body he had in the Womb of the Virgin, being translated into

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into that he had with the Father before the World began, &c. Smith's Banner of Love, p. 10. Contrary to the Doctrine of the Christian Martyrs, as set forth in

The afore-mentioned *Whitehead*, with this his Brother Preacher, and all that aberted them by the approbation of their Books, are guilty of Heresy. In pursuance whereof,

p. 13, 25. of J. F.'s Acts and Monuments. Fox's Great Mist. p. 37. Fox's General Epistle, p. 18. Fucc's Fall, p. 15, 19, 21, &c. F. Howgil's Works, p. 289.

3dly. To pass by their Friend *Atkinson's* denial of Christ to be God and Man in one Person, &c. upon account of their Friend *Whitehead's* Hypocritical Renunciation of the Author on't, since his Execution for Felony.

If to deny Justification by the Righteousness of Christ, which he in his own Person fulfilled for us, wholly without us, be to deny the Lord that bought us.

Then our depraved Quakers, having expressly denied Justification thereby, as a Doctrine of Devils, and an Arm of the Sea of Corruption, which doth now deluge the World, (under pretence, that Christendom hath talked long enough of Christ's Flesh and Blood, which they who have eaten his Flesh, have passed through, none being justified, but such as fulfil the whole Law personally) those our depraved Quakers are guilty of Heresy.

97. Burrow's Collection, p. 26, 27, 33. Fisher's Rusticus, p. 8. Voice of him that is escaped from Babilon, p. 4, &c.

4thly. If to deny the Matter of Christ's Blood (as to the visibility of it) to be more than the Blood of another Saint, be a Heresy, as no true Christian, who is in any measure sensible of the Divinity of his Generation above others, will offer to question: Then our depraved Quakers ha-

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See Eccles's Assertion as cited by Tho. Elwood, p. 116. of his Truth de- vined fended, com- pared with

Shewing's Treatise of Thoughts, p. 37. Light and Life, p. 59.

ving so expressly denied it (as well as Person) to be so in their Writings, our depraved Quakers are guilty of Heresy.

Great Mist.

p. 207, 254.

Burrow's

Collect. p.

149. as cited

Ang. Flag.

p. 223.

Howgil's

Popish In-

quisition,

p. 45.

Atkinson's Sword drawn, p. 5, &c. Whitehead's Dipper plung'd,

p. 13.

See Moses

West's Book

about Marri-

age, together

with their

several Or-

ders on that

Subject, as

notified in

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stances of

their Apo-

stacy yet in

MSS.

Popish In-

quisition

newly erect-

ed, p. 45.

G. Fox jun.

Works, p. 4,

52.

Quakerism,

a new Nick-

name, p. 6.

5thly. If to deny the Person of Christ to be distinct from every Believer, be Heresy, as none who believe *Acts* iii, &c. will offer to question; then those our depraved Quakers having so expressly denied his Person to be distinct from every Believer, under pretence, that as Christ is not distinct from his Servants, as their Opponent imagin'd, the very Christ of God being within them, those our depraved Quakers are guilty of Heresy.

6thly. If the forbidding of Marriage, which the Apostle calls a Doctrine of Devils, be Heresy; then our depraved Quakers, having not only forbidden our Marriage with any besides our own Sect, (under pretence of all other Christian Professors being Infidels) but also, besides their several Orders against our Proceedings in order thereto, without Guardians Consent (or with it, within a Year after our former Wife's Decease) hath by another of their Orders, absolutely prohibited our lawful Marriage with our first Cousins, under the Penalty of our Exclusion from Church Communion, &c.

Our depraved Quakers are guilty of Heresy herein also, as they are in many other Respects too tedious to mention, in proof whereof those that would be further satisfied, may peruse those several Books and Pages instanc'd in the Margin, amongst many others that might be refer'd to, and find enough of them to confirm the Truth of this my Charge against them; and that not without reason by their own Sentiment, since, if they be Hereticks who deny the true Foundation, and err from the true Faith, which the Saints possessed and lived in, as the Quakers themselves have confess'd, then those our depraved Ones, having in those several Matters (amongst these here referred

to) denied the true Foundation, and erred from Ishmael and the true Faith the Saints profess'd and lived in, *his Mother* those our deprav'd Quakers are no better than He- *cast out, with* reticks by the effect of their own Confession; which *their Sword* brings me to my next Charge of their Uncharita- *of the Lord* bleness, as a natural Consequence of those their *drawn, p. 5.* Heretical Impertinencies: In order to the proof *Judgment* whereof *fix'd, p. 336.*

Christian

Quaker, 1st Part, p. 97. Fox's Great Mist: p. 206, 250. compared with those Bugg mentions, p. 88, 92. of his Narrative of our Sleeford Conference. Picture of Quakerism, p. 24, 25, 26, &c. Sect. 2. of the Snake in the Grass, and G. K's several Narratives of his Proceedings in order to their Detection; together with those several Instances referred to in Part 1. of the Defence of the Snake against G. Whitehead's Antidote.

INCHARITY.

1st. **I** Think good to remind them of an excellent Definition of a true Christian, as set forth by Mr. Baxter in his Sheet against the Quakers, wherein, after an ample Relation of the incharitable Disposure of divers other such besides theirs, he truly tells his Reader, *The Man that will stand safe, and look on the Folly and Misery of all those Sects with Prudence to his own Advantage, must be a sincere Catholick Christian, saved from Infidelity and Impiety, having one God, one Mediator between God and Man, and one holy Spirit, being a Member of one Catholick Church, which is not confin'd to the Sect of the Papists, of Anabaptists, or any Sect, but containeth all the true Christians in the World; though some part of it be refin'd and pure, and others more deform'd and corrupt. Having one Catholick Rule, the Word of God, and a Catholick Love to all Christians in the World, with a care and desire of their Welfare, proportionable to their several degrees of Loveliness. With more to this purpose.*

See Eccles's
Quakers
Challenge,
compared
with El-
wood's An-
tidote, &c.
Brazen Ser-
pent lifted
up, p. 13.
Truth's De-
fence.

Smith's
Works, p. 47.
West's Book
about Mar-
riage,
throughout.
Burrow's
Works, p. 64,
416.

Elwood's
Answer to
G. Keith's
first Narra-
tive, p. 211.
Fisher's Ru-
sticus Acced. p. 3, 4.

Fox's Epistle to his Great Mist. and Word from the Lord (as cited p. 9. of Rogers's Quakers divided) with his Papers to the Council of State, &c. wherein they tell the World; This is the Word of the Lord to you who are called Anabaptists, you take up a Command from the Letter, as they did in the Galatians; here you are all comprehended with the Light, and seen to be Lyars, and are for the Lake. And this is the Word of the Lord to you who are called Presbyterians, and you who read the Common-Prayer, you are wholly in Darknes, and given up into it, since whoever takes a Place of Scripture and makes a Sermon upon it, or from it, are Conjurers, and their Teaching is from Conjurat[i]on; wherefore, come forth ye Protestants who are called Presbyters, Independents, Baptists, &c. the Quakers deny you all, none being in the Truth but the Quakers; for as, their Faith is good for nought that say, the Light that is in every Man is neither God nor Christ. There's never any thrive that speak against the Quakers, who are the peculiar People of God, the Apple of his Eye, and whole Heritage, &c.

by the Quakers

All which, if allowed a true definition of a true Christian, (as none such will deny it to be) then must our depraved Quakers be very false ones, in confining the Love and Favour of God to their own Sect, under pretence, of all others being Infidels, as they have done in what follows.

For not to insist on their most uncharitable Conclusion, that all they who receive or pay Tythes, deny Christ the true Light, and are out of the Covenant, &c.

If it be the effect of Incharity, not only to renounce all other Protestant Professors as Infidels, by forbidding their Profelytes to marry with any besides their own Sect as such, but also by proclaiming themselves the peculiar People of God, and his whole Heritage, &c. under pretence, that as God is only known among them, none else are in the Truth but the Quakers, all other Churches and Sects, by what Name soever known in the World, being of the Seed of the great Whore, with much more to this purpose.

Then those our depraved Quakers having so affirmed in those several Books instanc'd in the Margin, amongst many others, as undeniable Evidences of their Incharity in the highest Sense. In

proof

proof of this my Charge against them, it need be the less surprize to them to be found not over Innocent towards their own distressed Friends in one far inferiour ; in pursuance whereof,

As it hath been frequent with their Brotherhood to Excommunicate on very slight Occasions such as grow Poor amongst them, to save the Charge of their Maintenance, as *Thomas Pell* and *Widow Lee*, of the Town of *Swineshead* in our Parts, lately found by Experience ; though the Parents of the latter, in a manner, ruin'd themselves by relieving them and their Preachers, who flocked to their House from all Parts, whilst ought was in it to be had for them ; for which Cause their Neighbours chain'd their Excommunication to the Whipping-Post, as the only fit Place for it. So not to insist on their Incharity toward their poor oppressed Friend *Ann Steed* of *London*, together with those several distress'd ones *Francis Bugg* reminds them of in his *Pilgrim's Progress*, &c. from whom they withdrew their Alms, on account of their Uncircumspection to their *Thou* and *Thee*, with their other Formalities.

The Case of their abused Friend *George Begardner*, formerly of the same City, is next to be notified, being set forth in his *Quaker's Hypocrisy detected*, wherein, after he hath given the World an account how he was outwardly ruined by the loss of his Employment, through his using their plain Language and manner of Carriage, whereby Poverty came so upon him, as that he wanted convenient Food to maintain his Health, through which he fell Sick and Lame together ; in which deplorable State, though one of them relieved him a while according to his Necessity, they were so displeas'd with him, as that they not only judg'd and condemn'd his Reliever, but also sorely snub'd and grudg'd him, as one that was like to be a Charge to them, which he not being able to bear in his great Misery, forced himself abroad before he was able to go, whereby he brought himself so low, as that he was constrained to lie by it again ;

gain; upon which, though he disown'd them in a Sense of their causeless Cruelty towards him, yet as they had not publickly renounced him according to their Church Discipline, they judg'd it convenient that some Person should stay all Night with him, with one *Abigail Chapman* as his Nurse; but as the Chyrurgion they sent to him gave them to understand, he was never like to be cured, they soon grew weary of relieving him; whereupon he sending for a Merchant of his Acquaintance, who had both Skill and Will to help the Poor, they soon laid hold of that, as an opportunity to leave him wholly, saying, *Seeing he had left their Chyrurgion, and rejected their Nurse and Maintenance,* (which he had found insufficient) *they would disown him,* as they did accordingly to his utter Ruin; by which he found the Mercies of those his pretended Friends no better than Cruelties towards him, as many others have also done besides. In further proof whereof,

The Case of their most notoriously abused Friend *Thomas Boyse* of *London*, comes next under Consideration, for whose sincere Dealings with them for their great Depravity, they first ruined him, as to the Things of this World, and then (instead of relieving him according to his Necessity) endeavoured to undo his Soul in the other, by forcing him against his Conscience, to a slavish Conformity to their Corruptions, as appears by his own Relation, in a certain Treatise of the *Quakers Wickedness*, printed October 2, Anno 1676. with the Allowance of Sir Roger L'Estrange, entitled, *An Answer to their pretended Charity above Ingratitude; made manifest in their barbarous Dealings towards Thomas Boyse*; concerning whom the said Treatise tells us, That he at length finding our Leading Men, &c. acting contrary to their declared Principle, was made willing in the Spirit of Meekness and Righteousness, to tell them of their Errors, Backslidings and Hypocrisy; wherein, instead of hearkning to him, in order to their Reformation, they fell foul upon him by way of

of Threatning with great and terrible Words; which caused a trouble upon his Mind. Some time after which, in or about the Month of June 1673, he being suddenly taken in a strange manner, to the Amazement of several Hundreds of Quakers who saw him, some of them thereupon most falsly and unjustly cry'd out *Deceit*; whilst others affirmed, he was made a Publick Sign for his Wickedness; after which time, his Speech being taken from him (*as a Sign I am perswaded of the Silence the Lord will shortly bring their Preachers to, as hath been foretold them*) he continued Dumb for about the space of three and thirty Weeks; in five whereof he eat no Food at all, only drank Water; in which distress'd State, these his pretended Quaker Friends, instead of administering to his Comfort, were not wanting to add Affliction to this their afflicted Friend, by falsly suggesting, That he could not only Speak, but Work also if he list, only dissembled, by making himself Dumb and Lazy; whereas in truth, the said *Thomas Boyse* could neither Speak nor Work at all, (as by the Testimony of two Persons chosen to judge between him and the Quakers, with others of his Neighbours, appeared) whereupon they not only refused to employ him in his Trade of a Taylor, upon his Recovery, which lay wholly amongst them; but by their Lies, false Accusations and Slanders (dispers'd among all that knew him) perswaded and hardned others against him, not to let him have any Work neither, thereby endeavouring, as much as in them lay, to starve him and his Family; which so far took effect, as that he was at the Writing of this Treatise reduc'd to extreme Poverty, who before did help to relieve them; in which distressed State, (though three Quakers hypocritically offered to allow him Sustenance, on a Condition he could not in Conscience and Honesty consent to, without being, as he declared, undone for ever) they, instead of relieving him, not only fall on to call him *Knave*, *Traitor*, *Judas*, &c. but also took him by the Legs, and dragg'd

dragg'd him down Stairs, with his Head on the Ground, towards the Street, to expose him to the Insolence of the Boys; in order whereto, they gave out, *he was Drunk*, pretending to fetch a Constable to take him away; whilst they had not so much Charity as to give him a little Water to wash off the Blood they had drawn of him. After which he coming to their Houses, as well as Private and Publick Meetings, to know what was the Deceit and Wickedness they accused him of; they, instead of giving him Satisfaction as they were in Duty obliged, first published a Paper against him, wherein they charged him with causlessly disturbing them, (with other false and scandalous Imputations) and then laid their violent Hands on him again, some taking him by the Throat, others thrusting their Elbows on his Breast, others punching his Belly and Stomach, whilst they had like to have taken away his Breath, instead of doing him Justice in Private or Publick for the Wrongs he had received from them; yet none like them for Christian Charity, Tenderness, Meekness, Forbearance, and suffering all Things, without offering to lift up an Hand against or hurt any Man, if you will but believe them; though none in the World, I'm perswaded, are so Uncharitable and implacably cruel as they be to their very best Friends, if they do but once tell them of their Hypocrisy, &c. as appears by their Treatment of this their oppressed Friend *Thomas Boyse*, as well as what follows in the Case of that truly honourable Elder, and their worthy Christian Monitor, *James Jackson* in *Pav'd Alley* in *St. John's Street, London*, as published by himself in way of Answer to their Paper of Excommunication against him, in a certain Treatise he printed, *Anno 1708*. entitled, *An Appeal to Country Friends at this General Meeting*, &c. wherein he tells us,

How they first Excommunicated him, and then withdrew that Support they used to allow him, only for adhering to the Word of God through his inspired Prophet; complaining, That though
he

he was in the 72^d Year of his Age, he was not only cut off from the Unity of the Quakers, for the Testimony of Jesus, and faithful adherence to the Word of God, through his inspired Servants, but that they had also for that Cause intirely withdrawn all manner of their former Succour, Supply and bodily Maintenance from him in his necessitous, dark, decayed old Age. Neither doth their merciless Severity yet cease, says he, but they stigmatize me as an Impostor, because I truly acknowledge the Goodness of God, in miraculously restoring Strength to my bodily Eyes, by Faith in God's Power, at the effectual and fervent Prayer of his Servant *John Lacey, Esq;* so as I can write better without Spectacles, than I could two or three Years ago with them; with much more to this purpose, as a further Evidence of their Incharitable Disposure, through which as many sincere Souls amongst us (who had their Dependance on their Supportment) have deeply suffered. 'Tis no wonder that some of the most Conscientious of our Society should find themselves concern'd to expose their Depravity in this Respect, as a Warning to others of their great Declension from that Christian Purity they at first pretended, in order to their Amendment; in proof whereof I refer my Reader to the printed Complaint of a certain nameless Quaker in *London*, in a Treatise he directed to *Friends in and about that great and populous City*, dated 13. 11 Month, 1701.

Wherein, after he has given them a melancholy Account of the inexpressible Hardship some of their Brethren went under therein, for want of necessary Relief: He in p. 17. in a sorrowful Sense thereof addresses his Discourse to the Richest amongst them, saying, *Pray what remarkable great Things have been done by divers outwardly wealthy rich Friends, whom the Lord hath raised up from a mean Estate?* Querying p. 19. *How is it that some publick Friends can be so very free, and outwardly laborious in publick Meetings, in throwing off the Spiritual*

Which brings *ritual Portion of Bread on the People; and on the other*
 to mind some- *hand, so sparingly liberal in the distribution of their*
 what of their *Temporal Riches upon the sore straitned amongst the*
 rich Preach- *Lord's People? Page 20. Insomuch as the Charge and*
 er Eccleston's *Burthen of the Poor, for the generality, lieth most up-*
 Charity to- *on Friends of mean and indifferent outward Circum-*
 wards a poor *stance; from whence he has heard some say, they scarce-*
 Friend's *ly deserve the Name of Friends. Which is still short*
 Wife in *of that Incharity he in p. 23. justly charges them*
 Southwark; *as guilty of, in both a Temporal and Spiritual*
 who, he being *Sense, toward those, who through their Prodigal-*
 prevailed on *ity, become Objects of their Compassion, to*
 to visit in *whom they are so far from administering to their*
 the time of *Comfort in either respect at their return to them,*
 her Lying-in, *(according to our Lord's Precedent in Luke xv, &c.)*
 instead of a *as that he says, they are sent away with a Cast of*
 Penny in *their former Extravagances in their Teeth.*
 Money

(which she
 then greatly wanted) bestowed a long Prayer on her, as her Hus-
 band told me, which gave him some cause to think, that if it had
 been worth a Penny she had gone without it; wherein he acted
 somewhat like those Pharisees we read on, who cried, Be ye warm-
 ed, be ye filled, &c. without administering a Farthing in order to
 either. But though this be according to the Tenor of their declar-
 ed Faith, that their God will defend them from Thieves and Mur-
 derers, without their Use of Carnal Weapons in order to their De-
 fence; yet how much soever they may attempt to excuse themselves
 by pretending Christians must live by Faith and not by Sight, I
 doubt they in the end will find this of theirs in both Respects in-
 consistent with the true one, which works by Love, our Saviour taught
 his true Followers, how much soever they in Words pretend to it.

Not to repeat those Instances of their Incharity
 most justly exposed in the *Snake in the Grass*, Bugg's
Pilgrims Progress, Rogers's *Quakers divided*, and
Rich's Epistle to the Quakers, &c. beyond their A-
 bility to defend themselves, in their mean Essays
 for that purpose.

The next Complaint of this Nature I must re-
 mind them of, was made by our truly worthy
 and ancient Friend *Jone Whitrow*, in a printed
 Sheet she in Anno 1701 gave away to their Bro-
 therhood

therhood at their Publick Meetings in *London*, after *George Whitehead* had refused the Permission of its reading in their Men and Womens Meetings in Manuscript, when she presented it to his Hand by *John Edge* for that purpose ; in which printed Sheet she directs herself to them as follows :

To all you that are highest in Profession, prepare to meet the Lord, who is come, and coming to try all your sandy Foundations, and will discover your secret Parts, who have pretended many Years to keep Things clean, and yet the Stink of your Works is gone up before the Lord, and the Cries of the Oppressed among you have entred into his Ears. You cruel and merciless People, who have *Eyes and see not, Ears and hear not, Hearts but do not understand* to do your Duty towards the Poor, to them that are in Fellowship with you ; you hate the Poor, because they are poor ; you proud People, from whence came you ? Was not *Adam* your Father, and *Eve* your Mother ? And look back from your last Original ; Were *George Fox, Francis Howgil* and *Edward Burrow's* Rich Men when they first came amongst you ? As poor as whom you had been, had you not gone a Whoring from the Lord after your own Inventions. Ye presumptuous Ones, who are become Despisers of them which the everlasting Blessing is to ; and dare you come to visit such in their sore and grievous Sickness, in your proud, lofty, domineering Spirit, with hard Speeches and bitter Words, by way of Examination and Judging, to add Affliction to the Afflicted, to sink the Spirits of the Helpless, and so instead of fulfilling the Law of Christ in helping to bear their Burthens, you make them heavier than before, and then give them a Bit with so many Knocks, that the Bit you give them (which doth not one half supply their Necessities) is so full of your gravelly Spirits, that it is hard for them to get it down. You that hoard up Thousands upon Thousands, is this your Self-denial and bearing the Cross of Christ ? Ye Worldlings, what Fruit do ye bring forth, that you should stile yourselves

yourselfes Saints above all others ? Had you been Faithful,* you would not have wanted Wisdom nor Power to dispose of your Lord's Money, which now you must be call'd to an Account for your unjust Disposall of, giving to some that have no need, and letting them want that are ready to perish ; as one of your Overseers told me in her dying Chamber, (when she sent for me to ask Forgiveness for all the Wrongs she had done me, and desired my Prayers to the Lord for her.) And you being asked, Why you did so ? Your Answer was, You must give them to keep them under you : Wherefore, though you are a People that are preaching up Perfection, and crying up Truth, Truth, it's no more than what the Jews did, crying, *The Temple of the Lord, the Temple of the Lord* ; whereas, the Temple of the Lord was thoroughly to amend their Ways, and not to set up the Traditions of Men for the Commandments of God, as you do ; therefore repent and do your first Works, or else God will remove your Candlestick, and chuse another People in your Room to your Shame, a People which are no People ; for though you, as *Israel* of old, be as the Sand of the Sea-shore, there is but a Remnant shall be saved, and that Remnant saved by Fire, and that that is all Dross shall be consumed ; therefore repent and do your first Works, for that was the Word of the Lord to you, through me his unworthy Messenger, before the great Plague in *London*, when I thought you to be a perfect People, because you preached up the Doctrine of Perfection, and in those Days, seemingly a self-denying People ; but alas, Man judges according to the outward Appearance, but God sees the Heart that is lifted up, and is not upright ; in a deep Sense whereof, I some Years after visited your Assemblies in Sackcloth and Ashes, and was made to stand Dumb before you, as a Sign that God will put all Flesh among you to Silence before him, which hath and will be fulfilled in its Season ; in faithfulness to God, and in love to your Souls, without all prejudice do, I say it, who

†

could

As hath also been foretold by others, and is now come to pass accordingly, to their no small Mortification. See John Penymans Tracts, p. 14. compar'd with Richard Ransams Publick Testimony, amongst many others.

could write a Volume of my Sufferings, by false, lying, slanderous Tongues, which the Poyson of Asps hath been under, sharper than a two-edged Sword to slay the Innocent, and destroy my Testimony, which I have from the Lord against all Unrighteousness among you; yet have I never rose up against you, nor joyned with them that have, but have gone to the Lord with my Burthen, and he hath taken it off and sustained me with his Heavenly Love and Embraces; and in his Spirit of Mercy and Truth, I then humbly besought him, to shew the Doers of Wrong their Evil, and bring them to Repentance, seeing the Cause was his: But at this Time this would not do, without laying these Things before you, (though in a great Cross to my own Will) to ease me of a Burthen that hath long lain upon me, through the heavy Complaint of your Poor, which I desire you to take into Consideration.

Thus far our ancient and truly worthy Friend *J. Whitrow*, in Testimony against their great Incharity, in proof of this my Charge against them; which whilst we find them thus possess'd with towards their own profess'd Friends in their Life, 'tis no wonder that (instead of relieving such as forsake them in a Sense of their Corruptions) they should condemn them to Hell at their Death, as they have done their ancient and once highly honoured Friend *George Keith*, with those that take part with him, in their devis'd Epigram upon him in *Latin* and *English*, they sent me and others of our Friends in our Parts, entitled,

In Georgium Keithum Caledonium Apostatam, &c.

Translated

The Triumph of the Light, and Overthrow of Keith and his Accomplices; as follows,

K Eith, Ecebolius like, now leads the Van
 O'th' forlorn Hope, Apostate Julian,
 The Apostolick Faith once own'd, but now
 This Renegade the same doth disavow:
 Poetick Stories fab'lously report,
 On Heaven it self the Giants made effort;
 But Keith outdoes them; his proud Folly view,
 They a feign'd God attack'd, but he the true *.
 Keith nothing scares, into black Hell he goes,
 Thence Strygian Darkness at the Light he throws:
 But th' Light hath still triumphed over all
 For Ages past, and triumph ever shall,
 Whilst baffled Keith, who better Things once knew,
 May rave i'th' Dark with his benighted Crew.
 if not timely repented of, will infallibly damn them.

* Meaning
 their Light
 within,
 which has
 led them into
 this Inchari-
 table Dispo-
 sure, which
 if not timely
 repented of,

Thus, as they appear guilty of a Crime that unchristians all infected with it, according to 1 Cor. xiii. 1, 2, &c, it may well be expected, they are not over-free of the Vice of Lying also, as a natural Consequent of it; in order to the proof whereof, I next descend to give Instances of their Falshood, as follows.

FALS,

FALSHOOD.

Instances.

Pen's Preface to Fox's Journal.

Righteous Judgment placed, p. 39, 61, 93.

Whitehead's Truth and Innocency, p. 41.

Accuser of the Brethren cast down, p. 127.

Lies.

That any Member of the Church may come to their Yearly Meeting if they please, and speak their Mind freely in the Fear of God, to any Matter therein.

That to say, a free Debate when any Difference arises amongst us is stily deny'd, is a wicked Slander.

That they know of no such supream Assembly amongst them, as gives Laws and makes Orders for the Government of their People; their Orders set forth by the Power of God (as they pretend) being not intended by them for Laws.

That they know nothing they practise among them as a People either in respect to Unity, Church-Government, Order, Discipline, &c. but such Things as they have the Evidence of the Spirit of God for the practice of.

Proofs.

The Falshood whereof, my self, amongst many others, am a living Witness.

See *Rogers's Christian Quaker*, in five Parts; Preface to the Reader, and Postscript, &c. in proof of this Lie.

Melius Inquirend. p. 129.

Elwood's Truth defended, p. 40, 41.

Witness their Continuance of their imposing Order against Marriage of first Cousins as Gospel Discipline, after they have in effect disown'd it as unchristian, by their Allowance of *W. Parr's* Daughter to transgress it.

Instances

Lies.

Proofs.

Righteous
Judgment
placed, p.
10, 11, 14,
15. Relation
of the un-
lawful Pro-
ceedings of
the Magi-
strates of
Harwich, p. 3.

Pen's Judas
and the *Jews*
combin'd,
p. 38.

Wyeth's Pri-
mitive Chri-
stianity, p.
39.

George Fox
and *Ellis*
Hook's Prim-
mer to teach
Children,
p. 28.

Pen's Judas,
p. 47.

That they never en-
deavoured to compel
and force tender Con-
sciences in Matters spi-
ritual, to be conformed
and in subjection, con-
trary to their own
Minds, and Light of
Christ in their Consci-
ence.

That they never
push'd, pinch'd, kick'd
and trod upon the Feet
and Toes, pull'd down
or hall'd any Conscien-
tious Enquirer or Op-
poser, &c. out of their
Meetings.

That no lawful Cause
appearing to hinder,
they never discourage
Marriage.

That *Esau* by taking
Wives of the Posterity
of his Uncle *Ishmael*,
grieved his Father *Isaac*
and his Mother *Rebecca*.

That *John Whitehead*
gave Power, by Letter,
to the Brethren of *Lon-*
don, to supervise and

See *Rich's Hidden*
Things, with Tyranny
and Hypocrisy detect-
ed, compared with their
Imposition on *Thomas*
Boyse, to condemn him-
self against his Consci-
ence, before they would
relieve him.

Prov'd a Lie by the
Testimonies of *Thomas*
Boyse, *John Penyman* and
William Rogers, amongst
many others heretofore
as well as hereafter
cited.

Witness their several
Orders against Marri-
age of first Cousins,
heretofore as well as
hereafter mentioned.

Directly contrary to
the Texts they refer to,
which plainly prove,
that he married those
to please his Parents,
after he had vex'd them,
by marrying others not
of Kin to him.

Prov'd false by *John*
Whitehead's own Testi-
mony, as cited p. 20,
21. of Tyranny and
Hypo-

Instances,

Lies.

Proofs.

alter his Letter about putting off our Hats in Prayer.

Hypocrisy, compared with his Letter, as quoted by *Pen* himself, in p. 67. of his said *Judas* and the *Jews* combin'd.

See *Fox's* (with five o-
ther of his
Foxonian
Friends) An-
swer to it,
printed An-
no 1665.

That *John Wiggans's* Book, entitled, *Anti-christ's Strong Hold over-
turn'd*, &c. is unpag'd.

Disprov'd by *Wig-
gans's* Book itself, com-
pared with *F. Bugg's*
Retrospective Glass, p.
563. in detection of this
their Falshood,

Fox's Great
Mystery, p.
29.

That *Richard Baxter*
said in p. 12. of his
Quaker's Catechism, That
the Gospel, or Word,
is the External Light.

See *Bugg's* Reflecti-
on on their Lying Af-
sertion, compar'd with
Baxter's Book and Page
they refer to in proof
on't.

Fox's Book
in behalf of
Women's
Meetings, p.
68. as cited
p. 62. of *Re-
gers's* Chri-
stian Qua-
ker.

That *Micah's* idola-
trous Mother was a
Vertuous Woman.

Though the Scrip-
ture informs us, She
was an Image Wor-
shipper.

Parnil's
Shield of
Truth, p. 68,
&c. with o-
ther Instan-
ces hereafter
refer'd to.

That the Quakers
are all of one Heart, all
of one Mind, all of one
Soul, and all speak the
same Things.

Disprov'd by their
following Inconsistences
and most unheard of
Confusions about their
Affirmation, &c. here-
after notified.

Instances.

Lies.

Proofs.

Just Enquiry, p. 19,
 &c.

That *George Whitehead* aim'd at nothing but Truth and Justice on all Hands, and thro' the Lord's Goodness, has long resolved not to decline or conceal Truth, to vindicate or excuse Error or Mistake in any.

Witness his next Falshood.

Whitehead's
 Christian
 Quaker, 2d
 Part, p. 18.

That *Thomas Hicks* own'd, That the Light in him or *George Whitehead*, is a sufficient Rule.

Disprov'd in the Instance he refers to in proof of this his Assertion.

Some Account from
Colchester, p.
 12. compared with p.
 2. of *George Whitehead's*
Ismael and
 his Mother
 cast out.

That God had given *George Whitehead* the Gift of discerning between the Righteous and the Wicked, between him that serveth God and him that serveth him not.

Yet never could discern the Wickedness and Ungodliness of himself, witness his following Lie.

Just Enquiry, p. 6.

That the repeated Reflections insinuated against them concerning Government, Monarchy, Rulers, Laws, &c. are plainly answered, and their Innocency cleared in *G. Whitehead's* Christ's Lambs defended, together with his Some Reflections.

See the Snake in the Grass, and Refutation of *Whitehead's* Christ's Lambs, with my foregoing and following Instances of their Disobedience to, and notorious Contempt of them.

Instances.

Lies.

Proofs.

Just Enquiry, p. 9. compared with their Truth prevalent, 156.

'That the Quakers have always been true and constant to the Doctrine of Non-Resistance and Passive-Obedience.

Witness their fighting King *Charles I.* till they brought him to the End they glory'd in.

Truth prevalent, p. 156.

That their accusing the Quakers, as having a Hand in the overturning King *Charles I.* is unjust and false.

Witness their West answering to the North, p. 79, 89, 94, 96, &c. compared with *G. Bishop's* Book of Warnings to *O. Cromwel*, p. 7, 9, 10, 11, 26, &c.

Truth prevalent, compared with their *Agnus Flagellatus*, hereafter cited.

That the Quakers so called, were not a People in the Time of those Wars.

Disprov'd p. 2. &c. of *G. Fox's* Select Epistles.

Quakers Plea, p. 5. *Ang. Flag. p. 323, &c.*

That they never fought since they were called Quakers, nor ever owned the carrying of Arms since they were a People.

Prov'd a most notorious Lie, in their West answering to the North, *G. Bishop's* Warnings, and their Friend *Luring's* Fighting Saylor, &c.

Truth prevalent, p. 146.

That those of them who laid down their Arms in the Time of the Common-wealth, were from inward Conviction of their Unrighteousness perswaded to lay them down.

Proved a Lie by *G. Fox* and *E. Burroughs*, &c. Complaints of their being turn'd out of the Army, because they could not assist, and stand by the Priest, and swear.

*Instances.**Lies.**Proofs.*

Declaration from the Innocent and Harmless; Quakers Plea; Declaration to the distracted Nation.

That all Wars and Fightings with Carnal Weapons, for any End or under any Pretence whatsoever, they do deny who have the Sword of the Spirit.

Disprov'd by their Friend *Jf. Penington* in p. 214. of his Works, compared with their Answer to *Rich's* Hidden Things.

Declaration from the Harmless.

That they know, it is for Righteousness sake that they have always suffered.

Witness their Sufferings against the payment of impropriate Tythes, Militia, and lawful Oaths.

Ancient Testimony renewed, with their Quakers Plea, Declaration and Remonstrance, &c.

That they are made a Prey upon, because they are the innocent Lambs of Christ, and cannot avenge themselves,

Witness their pursuit of the suspected Murderers of their Friend *Sarah Stout*, with the Man they got hang'd in Chains for shooting their Friend near *London*.

Declaration from the Harmless, &c.

That have never denied in Practice what they have professed in Principle.

Proved a Lie over and over under the Head of their Inconsistency, &c.

Yearly Epistle of *Anno 1666*. as cited in *F. Bugg's* seasonable Catechism, &c.

That the Body of their Friends never revolted from the Principles of good and ancient Friends once delivered to them.

The Falshood whereof is largely proved under the Head of their Apostacy.

Instances.

Lies.

Proofs.

Whitehead's
Answer to
the Look-
ing-Glass
for the
Quakers.

Whitehead's
Letter, as
cited in the
Account of
the Life of
John Peny-
man, com-
pared with
p. 9. of *John*
Whitern's
Judas and
Chief Priests
conspiring,
&c.

Whitehead's
Appendix to
Pen's Reason
against Rai-
ling, &c.

That the Book stiled
The Remonstrance, was
none of their Book or
Writing.

That *John Penyman*
carried a Bible and
Book of Martyrs to the
Exchange to burn them.

That they do not ap-
point their Ministers
before-hand to speak at
such a Place, at such a
Time, &c.

John Penyman proves
it was in p. 242. of the
Account of his Life.

Denied and dispro-
ved by *John Penyman* in
p. 209, 234, 235, &c.
of the Account of his
Life.

Witness their Morn-
ing Meeting at *London*,
together with their fre-
quent sending for such
of their Ministers as
they best like of, to
preach at their Marri-
ages, Burials, &c. com-
pared with their *Fox's*
Directions in his Select
Epistles, and their pul-
ling and winking at
each other to preach.

Rambling
Pilgrim ex-
posed, p. 46.

That *Francis Bugg* left
out those Words (*Except*
thou Repent) in his Re-
print of their *Ishmael*
and his Mother cast out.

The contrary where-
of *Francis Bugg* hath
proved by Evidence in
his Reply to them.

Instances.

Lies.

Proofs.

Vindiciae
Verit. p. 223.

That the Rector *John Stillingfleet* was mistaken in entertaining such disadvantageous Thoughts of them, as that they are far from Retracting or Condemning any vile Error, with which they have been charged from undeniable Matter of Fact.

Witness their many ignominious Diversions they have used towards me, to prevent their Examination in order to it.

Whitehead's
Light and
Life within,
p. 8, &c.

That *William Burnet* charged them wrongfully, in saying, *Their Teachers study twenty Shuffles, rather than discover their Principles when closely beset.*

See *Whitehead's* Antidote and Answer to *Burnet*, compared with the Defence of the Snake, and Quakers Quibbles, wherein you will find a thousand such Shuffles.

Elwood's Account from
Wickham, p.
11, &c.

That it shall not be long before they that affirm and undertake to prove, That the Order, Way or Method of managing the Affairs of their Church, (and now used among them) is contrary to the Scriptures of Truth, be convicted of Falshood and Slander therein.

Whereas I have found it so long before they offer to convict me of either Falshood or Slander in my Charge of that Nature, as that by their deceitful Devices they have used to avoid it, they have given me just Cause to fear it will never be done.

Quakers

Instances.

Lies.

Proofs.

Quakers
Answer to
the *Athenian*
Mercury,
printed
1692, as ci-
ted by *John*
Penyman in
his several
Tracts.

That *Josiah Cole* nor
John Audland ever wrote
those blasphemous Let-
ters to *George Fox*, as
charged on them.

Whereas *John Peny-*
man hath proved they
did write them, in his
several Tracts, compa-
red with *William Pen's*
Judas, beyond their A-
bility to defend them-
selves.

That the fifty five Charges of *Thomas Collier* a-*Fox's* several
gainst them, recited p. 2, 4, 5, 6, 7. of their Friend *Naylor's* Deceit brought to Light, was all abomi-
nable Falshoods. *Papers prin-*
ted Anno
1671. p. 72.

The Generality whereof, as I not only know,
but also (when call'd to it) shall prove to be
Truths, in evidence of this being a Lie fifty-fold
high at least : So if any Relater of Matter of Fact
(who is detected of Lying in any Circumstance)
is not to be credited in the rest, till he can rescue
himself from the Imputation of a Lier in those ;
(as the Quakers themselves have affirmed) I *Vindicie*
hope (that since I have proved them guilty of *Verit.* p. 41.
Lying in a many such Matters) they won't take it
ill, that I account them unworthy of Credit in o-
ther of their Relations, till they in these have
discharged themselves of Guilt ; which, I must tell
them, very highly concerns them to undertake, if
possible, since 'tis a Crime their great Patrons *Fox*
and *Whitehead*, among many others of their de-
praved Collegues, stand justly accused in those se-
veral Books in the Margin, in evidence of the *Penyman's*
Truth of our true Friend *Robert Rich's* Assertion, *Tracts*, and
That they care not who they slander, or what Lies they Rogers's
tell, *Christian*

Quaker, com-
pared with their Friend *Ann Docwray's* Letter, as cited in *Bugg's*
Pilgrims Progreß. Introduction to Picture of Quakerism. Re-
trospective Glass, p. 558, 559, 560, 563, &c. *Quakerism further*
exposed, and Account of the Life of John Penyman, p. 8, 9, 234, &c.

tell, so they may but advance their Sect, and debase others : Wherefore, as Lyers shall never inherit the Kingdom of Heaven, as they themselves have affirmed, then since they are so far from repenting of those they have told the World, as that they use all the deceitful Arts they can think of to hinder us from seeing them, in evidence that they'll never come there ; the consideration whereof, brings me to my next Charge of the *Evasion* they use to conceal them ; in order to the proof whereof, it hath been justly affirmed,

E V A S I O N.

Tyranny and Hypocrisy detected, p. 5. compared with the Snake in the Grass.

THat though they have been often accused with calling their Opposers Relations of their Corruptions, Lies, Forgery, Defamation, with abundance more of the like *Foxonian* Leaven ; yet when they come to Particulars, they 1st, Either confess what they deny, with an idle Distinction, except some few Things : Or 2^{dly}, Acknowledge them, by saying nothing concerning them : Or 3^{dly}, Use some Deceit in their Terms of Denial, which every Reader cannot discover : Or 4^{thly}, Take occasion from some Circumstance, perhaps not rightly set down, to deny the whole Matter, with other deceitful Evasions of the same Nature ; which though *William Pen* owns (in his *Judas* and the *Jews*, &c.) to be bad Things if proved, yet is he and his Collegues guilty of all of them in their Essays to clear themselves, as I shall make appear by Instances out of their Writings ; and shall begin with *William Pen* first :

Who, in order to prove, that they did not require the Author of the *Spirit of the Hat*, to yield to their Determination against his Conscience, as the Treatise entitled, *Tyranny and Hypocrisy*, &c. charged them ; he (after a many hard Words in p. 8, 9. of his *Judas* and the *Jews*, nought to the purpose)

purpose) attempts to excuse them of Imposition in the Matter alledged; by charging his Opponents with falsely construing their reproving Men for going out of the decent Order (as he calls it) as a requiring them to sit down by their Determination against their Conscience, and their disowning that Breach upon Persistence Excommunication from Burying and Marrying; as if those their imposing Dealings had no such Tendency, directly contrary to his own Knowledge and Opponents Experience; whereby, instead of freeing himself and Partners from the Matter objected, by a fair Answer, his Attempts for that End appear to be only Evasion, as well as what follows in his said *Judas*, in Answer to p. 2. of *Tyranny and Hypocrisy detected*.

Where being charged, That besides their Opposers deprivation of all Ecclesiastical and Civil Privileges (as far as they have Power) on Account of their Dissent from them; if any make Complaint, and do not conform to their Wills, they will load him with all possible Reproaches; and rather than fail, they'll say, He is broken in his Brains, or Distracted, as they did of *John Penymen*.

The Truth whereof, it seems, *William Pen* so well knew, that he thought it his best way to let the Charge pass without Replication, by way of Evasion; as well as what follows, p. 11. in the Case of the Maid whom *John Bolton*, by Vertue of an Order from *George Fox*, requiring to sew up the Slit in her Waistcoat behind, before she saw any Evil in it; poor *James Claypole* was fain to acknowledge his Error, in declaring, he thought it consistent to their Principle, that she should first see the Evil of it in herself, before she judg'd it, tho' in private he confess'd it to be none; so dreadful is their threatened Exclusions to their enslav'd Vassals, and so certain their Design to proceed therein against *Claypole*, had he not conform'd against Sense; as that instead of spending Time to no purpose in washing this Brick white, by his Attempts of Defence, he thought it his best way to evade a Recital

cital of the Charge, as his easieſt way to get rid on't: As alſo does *Claypole* in his recited Letter, p. 81. on Account on't: Of which Evafions, thoſe that would ſee more, may compare p. 26, 28, 43, &c. of *Tyranny and Hypocriſy detected*, with the reſt of *Pen's Judas* and the *Jews*, &c. in Answer to it, and they'll find too many of them for me at preſent to ſpare Time particularly to notiſe, having numerous Proofs of this Nature to insert againſt others: In purſuance whereof, I intended to have given a particular Catalogue, in the next place, of their highly magnified Patron *Fox's* Tranſgreſſions, out of his *Great Myſtery* and other Books, in proof of this my Charge; but as on ſecond Conſideration, I found he had not only not quoted hardly the 19th part in 20, of any of thoſe ſeveral Books he pretends to answer, but alſo corruptly cited, as well as falſly answered moſt of thoſe few Scraps he quotes, I thought it needleſs, ſince the whole may well paſs for one continued Evasion; wherefore, ſhall only notiſe thoſe few following ones, recommending the Reader to his ſaid *Great Myſtery*, compared with the Books he pretends to answer, for more full ſatisfaction in the reſt. In purſuance whereof,

1^{ſt}. In Answer to his Opponent *Timſon's* Charge, That it is an Expreſſion of a dark deluded Mind P. 16. of his to ſay, That God is not diſtinguiſhed from the Saints; *Great Myſt.* He returns,

But God and Chriſt is in the Saints, and dwell in them, and walk in them; and he is a Reprobate, and out of the Apoſtle's Doctrine.

Which, tho' true in a Scripture Senſe, is ſo far from proving, That God and Chriſt is not diſtinguiſhed from the Saints; in his Opponents Senſe, as that it may well paſs for an Evasion.

In Answer to the ſame Opponent's Charge, That it is Blaſphemy to ſay, That Chriſt is in them P. 17. as God and Man; He returns, How are they of his Fleſh and Bone? And doth not the Scripture ſay, Chriſt in you, and God will dwell in you, and walk in you, and are not the Saints of his Fleſh, and of

of his Bone, and are they not Partakers of the Divine Nature ?

All which is so far from proving Christ to be in them, as God and Man, in a true and proper Sense, according to the Quakers Doctrine his Opponent renounced as Blasphemy, as that it may also well pass for another of his Evasions.

In Answer to his Opponent *Willington's* Scriptural Allegations, in proof, *That Christ, in forbidding us to be call'd of Men Masters, did not mean in that absolute unlimited Sense the Quakers represent it ;* He returns,

P. 46.

Here thou shewest, whither thou art gadded ; one that teacheth to break Christ's Commands ; but the Wo denounced in the same Chapter where the Command is, belongs to thee ; with more to this purpose. All which is so far from being any Confutation of his Opponent's Scriptural Arguments against their Construction of our Lord's Prohibition, as that it is no better than another of his Evasions.

In Answer to one *Joshua Miller's* Charge, *That it is an Error to say, That the Light, which every one hath that cometh into the World, is sufficient to Salvation, without any other Means or Discovery ;* He returns,

Contrary to Christ, who brought the Jews off of all other Helps, to himself, who said, Believe in the Light, while ye have the Light ; with more to this purpose. All which being spoken with respect to Christ, as he was then with the Jews in his Personal Appearance, as their Light, according to our Lord's own Explanation, *John xiii. 35.* is so far from proving, *The Light, which every one hath that cometh into the World,* in the depraved Quakers Sense, is sufficient to Salvation, without the Help of any other Means or Discovery, as that some of their own Writers have of late denied it ; wherefore an Evasion.

P. 47.

Of the Nature whereof, the Reader may find a Thousand more from p. 4. to p. 304. of his said *Great Mystery* ; as much to his purpose, as if he had entertain'd his Reader with a Story about his

Mag-

Magnified Hammock and Exalted Glisten-Pipe, &c. he so magnificently bestowed on his bigoted Profelytes in his Last-Will and Testament; for which Cause I think it not worth my while to spend Time in Transcribing the whole, wherefore shall only add these few following ones to the foregoing Catalogue, that his missed Adherents may see I have not wrong'd him.

One *James Brown* saying, *I know that many of the Quakers are Temperate, Sober, Self-denying People!* but this is but the Tything of Herbs, (meaning with relation to the fewness of them.) This doughry Champion could not be content to accept this small Favour, without making this Reflection in way of Answer to it:

P. 259.

That it was the Doctrine of the Apostles, who preached Christ, the End of Tything and Herbs; and Self-denial, Soberness and Temperance, was not called The Tything of Herbs, &c. which with the rest of his Evasions on this Subject, is as much to the purpose, as if he had said nothing.

P. 269.

Quoting his Opponent *Baxter's* Observation, *That Tradesmen and Princes Labour preserves Health, but his consumed it; He, to show his Parts in his Confutation, tells him,*

Here thou hast shewed, That thy Labour, Work and Ministry is not of God, that preserves Health and Strength; for the Work of the Ministry is to bring in to the saving Health, and preserve it, and not consume it, as thy Work doth. Whereby, in applying his Scripture Proof to Health in an outward Sense, which related to Health in a Spiritual one; he, instead of answering his Opponent, (according to his usual Method) only evades him.

P. 287.

Quoting *Francis Drake's* Assertion, *That the Will of Man remains in good Men and bad Men, in Heaven, and in Hell, and in Earth; He for his Confutation thus tells him,*

There is no Prophecy of the Scriptures came by the earthly Will of Man; but that Man's Will be subdued and denied with the Cross and Power of God, whereby he that doth the Will of God abides for ever, as he
that

that doth not, does not ; with more to this purpose. Which, how true soever in a Scripture Sense, in some respect, is so far from being a Confutation of his Antagonist in his Sense in this respect, as that it appears no better to me than another of his Evasions. Again,

Reciting their Opponent Trevers's Assertion, *That he that doth not expect the Resurrection of the Dead of his own Person, as Christ rose from the Dead, literally understood, hath no true Hope of eternal Life, born in his Understanding.* He, by way of Answer thus tells him,

The Saints rising is in Christ, and he is the Resurrection ; they are of his Flesh, and of his Bone, and of his Spirit ; and the Saints are of the Flesh of Christ, that saw no Corruption, and of his Bone ; and that the Flesh of Christ the Jews did not know, &c. Wherein, to pass by his great Lye by the way [*of the Jews not knowing the Flesh of Christ*] his Answer is so far from being a pertinent one to his Opponent's Assertion, as that it may well pass for another of his Evasions ; of which his Book is too full by far, for me to spare Time to particularize on this Concern, of which Nature he hath also published many others ; wherefore shall pass it by, with the rest of his scribbling Impertinencies of the same Import, referring my Reader to our Friends *Robert Rich, John Perrot and William Rogers*, and further Discoveries of his Crimes of this Nature, in their Books in the Margin ; and proceed to his obedient Son and most officious Advocate, *George Whitehead's Detection in his Transgressions of the same kind ; in order whereto, as his Christ's Lambs defended ; Antidote against Venom ; Rambling Pilgrim exposed ; and Sober Expostulation, &c.* are in a manner proved all Evasions, by the Authors he opposes, beyond the necessity of my further Detection, I shall only detain the Reader with a few of those many evasive Devices, *His Light and Life within* is composed of ; that he may thereby see, what small heed is to be given to the rest of his Shufflings in others of his Controversial

P. 324.

Rich's Hidden Things, Perrot's Letter, and Rogers's Quaker distinguished, &c.

Books, he (in evidence of his great Pleasure in Unrighteousness) has so vainly spent his precious Time in.

1st, To begin with p. 18. of his *Light and Life*, &c. where, in Answer to his Opponent Burnet's Representation, of Christ's coming in the Clouds of Heaven, as the Lightning out of the East into the West; *That he is sure, a Man may see without turning his Eyes within himself.* He returns,

His coming will be terrible to you that deny his Light within; yet we confess, the coming of Christ is in the Clouds; and is as the Lightning, though he is yet clouded from many, as the Cloud at his Ascension received him out of their sight who stood gazing, so all the Gazers abroad from the Light within, may read their Figure, even the Cloud; with more to this purpose. Wherein he is so far from confuting the true Scriptural Faith of his Opponent, in Christ's personal coming in the Clouds of Heaven, in order to the Restitution of all Things, according to the Sense of the Texts referr'd to; as all that he has said for that end may well pass for Evasion. As also his Answer, p. 25. to the Baptist's Assertion, concerning the Essence or Being of Christ at the Right-Hand of God, in the Heavens above the Clouds, compared with many others of his evasive Prevarications up and down his said *Light and Life*, to the same purpose may be accounted. *Yet this is the Man, who not only aims at Truth and Justice on all Hands, as what he prefers above all personal Interests, but also has long resolved, not to decline or conceal Truth, to vindicate or excuse Error, or mistake in any, through the Lord's Goodness, if you will believe him.* As a further Evidence whereof, witness what follows, p. 30, 31, &c. of his Book above-mention'd.

See his *Just Enquiry*, p. 19, &c.

Where, in Answer to his Opponent's Assertion, *That the Law written in the Heart in Creation, is the principal ground of Conscience Conviction. Which Creation Light, though Man did not lose when he lost himself by Sin, yet there was not ability left in him to do good; with more to this purpose.*

What

What he alledges in his Confutation, chiefly consists in his saying, *And surely this Counsel and Law of God in the Heart, and this Knowledge God left in Man, is more than an erring Conscience. Did not God leave Ability in Man to do Good? How then did he by his Law in Man, require Good to be done? And how could he then condemn Man for not obeying him, if he hath not given Power to obey? Does he require Impossibilities? No sure, &c.*

In all which as he shows his great Ignorance of the End of this our Creation Light, or Law of God within, which is not, that we can be saved by our Obedience to it since our Loss by *Adam's* Fall, (as he and our depraved Quaker Brethren dream) but by its condemning Quality to bring us unto him, in and through whose Merits, &c. we can only hope for Salvation; according to Scripture Testimony and Christian Experience. So to pass by his perversion of his Opponent's Words, from Knowledge left in Man of God, to Knowledge of God left in Man, (as if he had owned, The Law written in our Hearts in our Creation, was God himself left therein) a Trick *George Whitehead* often practices. His pretended Answer to his Opponent's Assertion, is so far from being a pertinent one, as that it is really like the rest, a meer shuffling Evasion; of which sort I could give a many more Instances out of this his *Light and Life*, had I Time and Place for it, which, not having at present, shall conclude him with a few I find in p. 62, &c. by way of Question and Answer, at a verbal Conference betwixt him and *Jeremiah Ives*, &c. as there published by himself, as follows,

To *Jeremiah Ives* Question • *Whether the same Body of Christ, that suffered on the Cross, is in Heaven, Yea or Nay?*

He *George Whitehead* Answers, *The Body of Christ in Heaven is not Carnal, but Spiritual.*

Which (considering his Opponent never asserted of Christ's Body as he suggesteth) is so far from being a proper Answer to the Question he asked, as that there is hardly any (besides a depraved

Quaker) so blind as not to see it, a meer Evasiori.
Again,

Jer. Ives and *Burnet's* Question, *But what became of the Body that suffered, is it in Heaven, Yea or Nay?*

G. Whitehead. I do not read, That he is in Heaven with a Body of Flesh, Blood and Bones; it was changed.

Jer. Ives, Whether or no, that Blood that was shed upon the Cross, was a meritorious Cause of Justification? Am I justified and purged by it?

Which this *G. Whitehead* also like himself only Answers by way of Query, *Whether or no, that Blood which purgeth, cleanseth and justifieth, is still in Being, seeing it is the Blood of Christ that cleanseth from all Sin, those who walk in the Light, &c.*

All which are so far from being satisfactory and pertinent Answers to the Questions ask'd, as that they are in effect, no better than Evasions, as well as what follows to his Opponent's Assertion.

Jer. Ives. The Blood of Christ that was shed upon the Cross doth justifie and sanctifie. To which he, according to his foregoing evasive manner, only Answers by way of Query. *Is that Blood still in Being?*

Jer. Ives. Answer to the Body that was crucified, whether it be in Heaven, Yea or Nay?

G. Whitehead. Is it in Heaven without the Blood in it?

These, with other such like, are the Answers he put off those enquiring *Baptists* with on those weighty Occasions, which, how pleasing soever to his depraved *Quaker* Collegues, were so far from being satisfactory ones, as that they, with the generality of the rest, were only meer Evasions. Which brings to mind an Observation of their Friend *William Caton*, in p. 25. of his *Truth's Character*, &c. where, taking occasion to reflect on *Oliver Cromwel's* favouring the Priests against the Dissenters, contrary to his former Pretensions, he tells us,

That he and his Parliament in Anno 1656, enacted, That if any molested, hindred or disturbed them, when

when they were officiating or doing their Duty, or in their going to, or returning from their Places of Worship, the Party so offending was to be committed to Prison, and there to remain without Bail or Mainprize, until the next General Sessions of the Peace to be holden for the County, &c. And if upon Information, Presentment or Indictment, such Person or Persons, shall at the General Sessions of the Peace, be found guilty, for maliciously, wilfully, or of purpose molesting, letting, disturbing, or otherways troubling such Minister or Publick Preacher, &c. Every Person so convicted, shall forfeit the Sum of Five Pounds, or, at the Discretion of the Justices, shall be sent to the House of Correction, to be set to hard Labour, with such moderate Correction, as in the Discretion of the said Justices shall be thought fit, &c.

Which Act, though the Quakers condemn, as the Garlick of Egypt, and four Grapes of Canaan, (as they well may, as applied to such Messengers as God divinely Commissionates to detect intruding Pretenders,)

There is not one Word therein, but what may be vindicated in *Terminis*, according to their Method in answering of Charges against them; but also in Substance defended, after the manner *William Pen* most unwarrantably vindicates their Friend *Cole's* idolatrous Letter to their admired Apostle *Fox*, in his *Judas* and the *Jews combin'd*, as the Reader may find by comparing them.

In a deep Sense whereof, I have often thought Holy *David* might as well have defended himself from God Almighty's Charge against him, by his Prophet *Nathan*, in the Case of *Uriah* and his Wife *Bathsheba*, as those our depraved Quakers defend themselves against their Opponents, by pretending, That he neither kill'd *Uriah* with the Edge of the Sword, nor took his Wife for his Wife, as the said Prophet charged him; *Uriah* being slain by the Hand of the Enemy, and *Bathsheba* a Widow before he married her. But as that Royal Soul well knew, such deceitful Devices would do him no favour, he honestly confest his Guilt in both respects, (as

our depraved *Quakers* ought also) without thinking to hide the same by such shuffling Evasions. Of which as their *Elwood's Answer to George Keith's* first Narrative, and *Whiting's Judas* and the *Chief Priests combin'd* to the rest, with others of their Controversial Books, are too full for me at present to particularize on this Occasion. I shall conclude this Head with a few of those many palpable ones I find in their *Wyeth's Anguis Flagellatus*; wherein besides those noted by the Author of the *Snake*, in his unrefuted Reply to it, I must remind them, That instead of answering his Opponent's Charge about their *inveighing against Ministers being Magistrates*; he, in a Sense of their Assumption of that Station in the Province of *Pensilvania*, wholly evades it. Again,

2dly. Instead of answering his said Opponents Charge, concerning their Persecution of *George Keith*, for reminding their *Pensilvanian* Friends of their Ancient Principles, upon their Declension from the same, in the matter of Defensive Arms; he also, as sensible of their Guilt herein, wholly evades it.

That of *George Fox's* being magnified by them, as the Lord's Anointed, &c. to set forth Methods and Forms of Church Government amongst the Children of Light, (as they fancy to call themselves) he, in a Sense of the Truth thereof, in like manner wholly evades it: As he in p. 93, 94, 95, 96, 97, 98. also does those of the *Snake's*, about the *Sacrament*, *Stealing*, *Devil driven*, *Dungy Gods*, *Womans Meetings*, *Overthrow of Kings*, *Princes*, *Governments and Laws*, with abundance more in almost every Chapter of his *Anguis*, &c, that might be mentioned; compared with those *Francis Bugg* (in p. 33. of his *Finishing Stroke*) reminds us of; wherein, though they most grossly contradict the Ancient Christians Precedent (who accounted it Impious in any to dissemble, deny, or evade the Truth, whatever they suffered for their faithful Maintainance thereof) according to Dr. *Cave's* Relation, yet have they the Confidence to tell the World,

P. 374. of
Dr. Cave's
Primitive
Christianity.

World, *They have not as some others, gone about to conceal themselves with devised Fables, but in Sincerity and Truth, &c. have laboured to be made manifest to all Men, &c.*

Whereas they are so far from discovering themselves by their written Defences, or verbal Conferences, in order to the Manifestation they speak of; as that I, in a deep Sense of their ignominious Concealment in the first, am first to Request our Superiors in Parliament, to Summons them to the latter; well knowing, they'll ne're subject to one without, if they can by any means evade it, how much soever they have pretended to it; the consideration whereof brings me to my next Charge of their *Inconsistency*, as a natural Consequent of the Cause that leads to it.

Vivers's Vicar of Bam-bury further corrected, p. 23.

INCONSISTENCY.

IN order to the proof of which Charge, I must remind them, That as it hath been God Almighty's Way to chastize the Rashness and Vanity of presumptuous Pretenders, by permitting their Divisions and Inconsistencies to ruin their Work, as he heretofore defeated the Builders of the Tower of *Babel*, as the *Christian Reconciler* hath well observed; so he has not been wanting to ruin theirs in like manner, by their present Divisions, and most gross Inconsistencies; in proof whereof I must tell them,

See his Pax Redux, p. 3. Part 1. printed Anno 1688. well worth Universal Observation,

That as the Light within them from their Creation they so highly magnifie, is neither God or Christ, as they would perswade the World; tho' it, with all other Spiritual and Temporal Gifts, proceeds from God's Divine Bounty towards us, in order to bring us to Christ: So it is the less surprize to me, they should be so inconsistent in their Sentiments as we find them concerning it,

and its Effects upon them in their State of Depravity ; in pursuance whereof they tell us,

Reason against Rail- ing, p. 9. One while, *The Light within must be God ; for God is Light ; and every appearance of God is God ; and the Light that comes from God, is God ; with much more to this purpose.*
Pen's Answer to a false but foolish Libel, p. 13, 14. Compared with G. Fox's jun. Works.

Quakerism a new Nick- Name, p. 192. Another while, denies in the Name of that abused People, (as they are pleased to call themselves) *That ever they own'd or profess'd, The Light within every Man to be God.* Under pretence, *That the Light within, is not God, but of God.*

Fox's Great Mystery, p. 3, 22, 94, 151, 249. One while, *The Light within all Men, is Christ himself, bodily within them ; no Accident, but divine Substance itself ; and only formal Object of their Faith and Knowledge.*

Pen's Brief Answer, p. 13, 14. Defence of the People called Quakers. p. 14. with Burrow's Preface to Fox's Great Mystery. Fox's General Epistle, p. 17. Whitehead's Light and Life, p. 53. Vicaridge's Truth and Innocency, p. 13, 14, 15.

Preface to Fox's Great Mystery, compared with p. 128, 186. Another while, *This Light within comes from Christ, and leads to Christ, the joyful Son of Righteousness, who shines forth unto them, and in them! And never own'd, The Light within all Men is Christ.*
of the Book. Nicholson's Standard, p. 36. Whiting's Judas, p. 173. True Light own'd, p. 12. Naylor's Deceit, &c. p. 5.

Great Myst. p. 12, 47, 260. One while, *The Lights within is given to all Men coming into the World, as their Way to God's Kingdom, and is in the Pharisees, in measure, as well as the Saints,*

Doctrinal Works.

Howgil's Works, p. 273, 310. Pen's Spirit of Truth.

Parnil's Works, p. 24. Another while, *This Light the Pharisees had not, though they had the Scriptures, which bear Testimony of it,*

One while, *Away with the Term, Common Light*, Fox's Great We deny the Term, Common Light, as improper to Mist, and their Principle of Christ, the only true saving Light Doctrinal they direct all to seek after, as their chief Teach-Works. er; under pretence, that they don't ascribe Sal- Compared vation to following the Light within, but to Christ with Pen's Jesus, to whom the Light leads those that truly fol- Reason a- low it. gainst Rail- ing, p. 16.

Counterfeit Convert, p. 59. *Vindiciæ Verit.* p. 218. *Foundation of Tythes Shaken*, p. 238.

At another Time, they not only own the Common Reason a- Light given to every Man coming into the World, to gainst Rail- be their chief Principle; but also exclaim against ing, p. 9, 11, such as little less than Infidels, as declare their 13, 14, 16, disbelief in its sufficiency to Salvation; under 41. *Spirit of* pretence, that as the Light of the World is saving of Truth, in the least measure of it, every measure of Light throughout. within is God and Christ, whom all ought to turn Counterfeit Convert, p. 58, 59, 63, their Ears to. 64. *Answer*

to a false but foolish Libel, p. 13, 14. *Howgil's Works*, p. 313. *Parnil's Works*, p. 118, 119, 227, 277. *Whitehead's Ramb. Pil.* p. 20. *Preface to Fox's Myst.*

One while, they are contrary to Christ and the Fox's Select Apostles that say, *Following the Light within is not Epistles*, p. sufficient to save without any other Means or Dis- 49. covery; under pretence, That all who are from Parnil's the Light within, are in Death and Damnation. *Fruits*, p. 24, 274.

Fox's Great Myst. p. 47, 215, 224. compared with the second side of the 42 Leaf of the Preface. *Fox's Reply to the pretended Vindications of the Answer to the 23d Query*, p. 23, 33, 34. *Penington's Works*, p. 60. *Howgil's Works*, p. 602, 627. *Smith's Primer*, p. 8. *Smith's Catechism*, p. 57. *Christian Quaker*, 1st part, p. 12, &c. *Whitehead's Power of Christ*, p. 73. *Antidote*, p. 28. *Rambling Pilgrim*, p. 25. *Epist. to Fisher's Rusticus*, p. 12, 13. *John's Blessed Openings*, p. 4. And *Whiting's Judas*, &c. p. 173.

Another while denies, that ever they pleaded Judas and the for the Light within as sufficient to Salvation, with- Chief Priests out &c. p. 172.

out something else ; or, that by Christ the true Light, they only mean, the Light within,

Great Myst. One while, 'Tis only necessary to Salvation to preach
p. 182, 206, Christ within ; under pretence, that it is no where
230. to be found written, Christ is corporally in Heaven.

Burrow's Answer to John Bunyan, p. 29. *Account from Colchester*, p. 16.
Smith's Primmer. Howgil's Works, p. 289.

Acc. from Colchester, p. 21. Another while, True Faith in our Lord Jesus Christ, as without us in the Heavens, is necessary to be preached and owned.

Great Myst. One while, 2 Cor. xiii. 5, &c. is a full proof,
p. 183, 248, That the very Christ of God is within them ; yea,
249. whole Christ, God and Man.

Truth prev. p. 7, 8. *Antidote Ven.* p. 209. *Light and Life*, p. 20. Answer to a false but foolish Libel, p. 13, 14.

Whitehead's Appendix to Pen's Reasoning Another while disputes as earnestly against Every Man's having Christ the Son of God in them ; under pretence of its being only a Light of the Son, they son, &c. p. mean, appears in every Man.

27. *Light and Life*, p. 13. *Contemn'd Quaker*, p. 68, 69. Judas and Chief Priests, p. 170.

Great Myst. One while, Christ is Essentially and Personally
p. 205, 206, within them, Body, Soul, Flesh and Spirit, for them
207, 211, to eat on ; under pretence, that how a Man can be
222, 248. said to eat any thing, and not have it within them,
Burrow's is a Distinction beyond their Understanding.

Works, p. 149. *Quakers Refuge*, p. 40, 41. *Pen's Counterfeit Christian*, p. 78. *Wisdom justified*, p. 106.

Pen's Christian Quaker Another while, they tell the World, That the
1st Part, Body of Christ is not so much as in any one.

p. 97, 98. *Contemn'd Quaker*, p. 85. *Primitive Christianity*, p. 15. *Reason against Railing*, p. 53.

One while, *Christ is not a distinct Being from the Great Myst. Saints, nor distinguished from them.*

p. 16, 136,

174, 207,

250. Howgil's Popish Inquisition, p. 45.

Another while, *He is a distinct Being from the Counterfeit Saints, and distinguished from them.*

Communi-

cant, p. 79.

Real Quaker, p. 6, 108.

One while, *Christ is in every Man as a Justifier Great Myst. or Condemner ; in pursuance whereof they cry, p. 4, 10, 12, Know ye not that Christ is in you, except ye be Re- 19, 47, 94. probates.*

Another while, *As to Christ's being in every Man, Light and that's not our Affirmation.*

Life, p. 13.

One while, *A Denial of Christ being come in their Flesh, is a denial of him to be come in the Flesh ; of a great under pretence, That as all must witness him born of visible Idol, the Virgin within, so they have witnessed him at the p. 21. Right-hand of God within them.*

Compared with Wil-

liam Bailly's Works.

Another while, when they say, *Christ manifest in Howgil's the Flesh ; they say, That holy Thing which was Works, p. brought forth and born of a Virgin, conceived of the 304, &c. Holy Ghost, and received up into Glory, where he resides at the Right Hand of the Father in the Heavens without them.*

One while, *Christ will come in the Clouds, or in Bishop's the Air, in a literal Sense.*

Warnings to

Oliver Crom-

wel, p. 31, 37, 39, 43. Rector corrected, p. 16, 41, to p. 45. Voice from Babylon, p. 5. to the end.

Another while, *Their Opponents might look till Light and their Eyes dropp'd out, before they so saw him come to Life within, save them.*

p. 41, &c.

Nature of

Christiunity, p. 29. Serious Examination, p. 37, &c.

One

Great Myſt. One while, *They diſown the Word Human, they deny the Word Human, as too low to expreſs the Perſon of Chriſt by ; which, with reſpect to the Divinity of his Generation, was more than Human ; with much more to this purpoſe ; as if they had ſuch a mighty Veneration for it.*
p. 246.
Elwood's
Answer to
Keith's firſt
Narrative,
p. 201.

Antidote Ven. 193. *Howgil's Works, p. 232, 233.*

Antidote At another time, *They pretend to own Chriſt's Hu-*
Ven. p. 26, *manity, whiſt they moſt groſsly debaſe it, by aſſerting,*
32. *That as the Name Jeſus and Chriſt belongs to every*
Penington's *Member, as well as to the Head ; ſo what was his Per-*
Queſtion to *ſon, ſay they, more than the Perſon of another ? Un-*
Profeſſors, *der pretence, That his Diſciples loved it only for the*
27, 33, 20, *Frame and Quality of the Spirit that dwelled in him ;*
28. as cited *with more to this purpoſe, as a plain Evidence of*
p. 92, 93. of *their inveterate Opinion of it.*
Fr. Bugg's
Narrative,
Compared with p. 300, 307, &c. of William Bailly's Works.

Naylor's One while, *The Supper of the Lord with Bread and*
Love to the *Wine, is owned by them to be inſtituted by Chriſt, to*
Loſt, p. 54, *be obſerved as a Sign till his ſecond coming.*
55, &c.

Pen's Answer to the Biſhop of Cork, p. 83, 84, 90.

Pen's Reaſon Another time they deny it, *as any Inſtitution of*
againſt Rail- *Chriſt at all ; under pretence, that he came to abo-*
ing, p. 108, *liſh the very Nature of ſuch Ordinances ; for which*
&c. *Cauſe they will have their Practice to be Popiſh*
Key, p. 25. *Inventions.*

Smith's Pri-
mer, p. 36. *Pinder's Spirit of Error, p. 10.*

Pen's Key, One while, *The People called Quakers cannot be*
p. 28. *ſaid to deny the Lord's Supper of Bread and Wine ;*
Whiting's *under pretence of that being too hard a Word.*
Judas, p. 181.

Another while they affirm, by that one Scrip-
 ture, *Heb. ix. 10.* The Paſchal Lamb is of as much
 Authority as Bread and Wine ; the continuance
 whereof

whereof as of force, is as much as in us lies to *Reason a-*
 pluck up the Gospel by the Roots. For which *gainst Rail-*
 Cause, the Appellation, *Ordinances of Christ* they *ing, p. 108,*
 renounce as Unscriptural; and can testify from the *109.*
 same Spirit by which *Paul* renounced Circumci- *Judas and*
 sion, that they are to be rejected, as not now re- *Chief Priests*
 quired. *conspiring,*
p. 180.

News coming up, p. 14, 34.

One while, there is not the Word *Sacrament, Great Myst.*
 they deny the Word *Sacrament*, as a Term not to *p. 52, 238.*
 be found in the Holy Scripture. *News com-*

ing, p. 14,
&c. Several Papers printed 1671, p. 45. Hubberthorn's Works,
p. 60. Parmil's Works, p. 460. Dewsberry's Collection, p. 133.

At another time, they own it is found in *Da-* *Melius In-*
niel, Ephesians, Colossians, Timothy, and the Revela- *quirend. p.*
tions, in the Latin Version. *246.*

One while, they own no other Heaven or Hell, *Great Myst.*
 but what is within Man. *p. 101, 210,*
214.

Another while they pretend they own, not only *Restor Ex-*
 a Heaven, but a plurality of Heavens also with- *amined, p.*
 out them. *10, 11.*

One while, *Israel after the Flesh shall be gathered* *The Voice of*
from all Countries, and placed in the Land of Ca- *him that was*
naan, &c. and then shall the Saints sit upon Thrones, escaped from
and judge them and the World. *Babylon, p.*
7. Margin.

Another while, as they had never any such Pro- *Fox's Decla-*
 mise since the Time of Christ, so he that prophe- *ration to the*
 sied of *their being scattered over all Nations*, did ne- *Jews, p. 243.*
 ver prophesy of *their being brought back again.* *of his Doctri-*
nal Works.

One while, *The Power sees the End of Forms, de-* *Fox's Great*
stroys them, and brings to see before Forms were, where *Myst. p. 246.*
Forms are not. *Pen's Wis-*
dom justifi-
ed, p. 45.

Another while pleads for, sets forth and enjoyns *Select Epist.*
 the Use of their own devised Forms, as Duties *p. 356, 357.*
 the Power brings into the practice of. *Journal, p.*

322, 412, 417, 464, &c.

To

Great Myft. To call any Man Father upon Earth, as it is
Select Epift. contrary to *Matthew xxiii. 9, 10.* they tell us, *It is*
p. 260. *to expofe themfelves to the Wo Chrifft pronounced, ver.*
13. for their Tranfgreffion.

Fox's Select Yet ftick not to call one another fo in a Religi-
Epift. p. 267. ous Senfe, directly contrary to the Terms of their
Jofiah Cole's their own alledged Text, to their own Contra-
Letter to diction.
Fox.

New-Eng- One while, *He that refpects Perfons commits Sin,*
land's En- *and is condemned of the Law for a Tranfgreffor.*
sign, p. 87.

Ibid. p. 12. Another while, *Grey Hairs are honourable, and we*
ought to rife up and give place to him that is grave in
Years.

Barclay Apol. To kneel prostrate, or bow their Bodies to any
p. 515, 529, Man whatever, is represented by them for fuch an
530, 531, unchristian Practice, as that they declare, *they had*
532. *rather fuffer Death than do it.*

Quaker
clear'd, p. 22. *Vindicia Verit. p. 31.*

Vindicia Whilst they at the fame time not only make
Verit. their Servants and Apprentices ftand bare-head be-
Fox's An- fore them, but alfo plead for fuch Kneelings, Pro-
swer to Hid- strations and Bowings towards themfelves, in re-
den Things, verence to the Light within them, as they renounce
p. 34, 35, and refuse to others as unchristian; in purfuan-
38. with his of which contradictory Insolence,
feveral Let-
ters in the Account of James Naylor's Tryal. Innocency againft
Envy, p. 18. Pen's Judas, p. 104. Whiting's Judas, p. 108, and
Barclay's Apol. p. 530. with New-England's Ensign, p. 12. Bugg's
Pilgrims Progreff, p. 285.

Fox's feve- As thofe that call themfelves Christians, are one
ral Papers, while advifed by them not to let any Man bear
p. 44, 46. Office, that will take an Oath, or refpect Perfons,
printed (as they call bodily Reverence to Magiftrates, &c.)
1660. under pretence, that there is no Man in the Go-
Parnil's vernment
Works, p.

244.
Some Principles of the Eleft People, p. 52. Ganaciffes, &c. Gof-
pel Truth, p. 21. Hubberthorn's Collection, p. 297.

vernment of Christ that is a Swearer ; nor none fit to be allowed as a Witness that will swear. That they may in nothing pass without contradicting themselves,

They at another time, not only plead for and chuse such, but had also like to exclude one of their Preachers out of their Holy Unity (as they call it) for presuming to reprehend them for this their Inconsistency ; in defence whereof

Witness their running with the Mob to chuse Members for Parliament in

Cities and Burroughs. Compared with William Pen's Letter to Richard Townshend, as cited p. 62. of the 2d Part of Fr. Bugg's Great Mystery ; with their Prosecution of their Friend Ransam, for his opposing them.

One while they tell the World, Swearing might Pen's Reason have been known to be unlawful by the Light against Rail-within, if it had not been written, *Swear not at all.* ing, p. 40, &c.

Counterfeit Christian, p. 87, &c. Parnil's Collection, p. 450.

At another time, the Precept of our Saviour in *Mat. v, &c.* compared with that of the Apostle *Melius Inquirend. p. James v.* is alledged by them as the only Ground of their Refusal.

Parnil's Collection, p.

470, 471. *Penyman's Life, p. 75. West answering to the North, p. 14.*

One while saying, *God is my Record ; Behold before God I lie not ; I call God for a Record upon my Soul ; I obtest before God ; I am clear before God ; I solemnly declare in the Fear of God ; I charge you by the Lord ; I charge you before God ; as sure as the Lord lives ; as God is our Witness ;* with others of the like import, are no Oaths, but what they never gain say in necessary Cases ; being as occasion is, as free to use any of them, as they are to use *Yea and Nay* itself.

Fox's Answer to Hidden Things, p. 27.

Hubberthorn's Collection, p.

315. Barclay's Apol p. 550.

Fisher's one

Antidote, p. 27. Quakers Plea, p. 7. Accuser of the Brethren cast, p. 116. Howgil's Unchangeable Test, and Answer to Smalwood. Naylor's Defence, as cited p. 253. of Bugg's Hidden Things. Whitehead's Epistle from their Meeting for Sufferings. Quakers Plea, p. 7. Fisher's Answer to Gauden, p. 14. Burrow's Works, p. 23. Claridge Answer to the Essay upon Mat. v. &c.

See Pen's
Treatise of
Oaths.

Melius In-
quirend. p.
105, 106.

Howgil's

Works. Rambling Pilgrim, p. 35. Posit. and Test. p. 52. Rich's Hidden Things, p. 34. Penymans Quaker unmasked, p. 25. Elwood's Answer to G. Keith, p. 217.

Burrow's
Works, p.

244.

Compared
with Fox's
News coming
out of the
North, p.

18, 19, 20,

27. and se-
veral Papers
to the Pres-
byterians,

printed Ann.

1660.

Sob. Expost.

p. 101, 102,
&c.

Barclay's A-
pol.

West answer-
ing to the

North, p. 18.

In pursuance of which self-consistent Principle in
Declaration

nought but Inconsistency,

from the

Harmless, &c.

Hubberthorn's Account of several Things, p. 8.

John Whitehead's Collections. Compared with Penymans Quakers

Contradictions, &c.

Fox's seve-

ral Papers,

p. 5.

Pen's Wisdom

justified, p. 3.

Barclay's Apol. p. 515, 519, 521, 531, 532.

At another time they not only own, what is more than *Yea* and *Nay* is an Oath; but also, that some of those above-mentioned, with others of the same Import, they have used, are expressly granted by them to be Oaths they cannot sub-
ject to.

One while, *They own no King but Jesus, nor no Officers under him; under pretence, That all Rulers, Judges, Justices, Lawyers and Constables, might be cut down with the same Power that cut down King Charles the First; that being the false Church which doth not live upon the Heads of Kings, &c.* with much more to this purpose, according to the Dictates of their Light within. Yet no sooner did his Son *Charles the Second* come to his Throne, but that they set forth Declarations thick and three-fold, wherein they, by the Dictates of the same unerring Light, tell him,

That as God will have the World ruled by Laws and Civil Government, and therefore hath appointed Kings, so there was a manifest Hand of God in bringing in the King; for which Cause they not only lov'd, own'd and honour'd him, with all inferiour Officers under him; but their Reverence was such, as that if they could take any Oath at all, it should be that of Allegiance to him.

In pursuance of which self-consistent Principle in nought but Inconsistency,

One while, It is not lawful to give such Titles to any King on Earth, *Your Majesty, Sacred Majesty, Gracious Majesty, &c.*

Barclay's Apol. p. 515, 519, 521, 531, 532.

Another

Another while, not only entitles one of their Hubber-
Discourses, *An Account of several Things that passed thorn's Ac-*
between his Sacred Majesty and Richard Hubber- count, com-
thorn; but also, besides the Title of Majesty they pared with
have given to our late Queen Anne, in their Ad- John White-
dresses, &c. they have printed and re-printed a head's Col-
Prophecy of William Lilly's, wherein they stile lection.
King James the Second, *His Gracious Majesty*; in Quakers Pa-
behalf whereof William Pen alledg'd divers Argu- per of Abju-
ments in my Audience. ration.

Several Ad-
dresses, and Contemn'd Quaker, p. 32.

One while, *Dreadful is the Lord, who is coming News com-*
to change all your Laws, ye Kings, &c. under pre- ing up, p.
rence, That the Lord is risen to overturn Kings, 18, 20, &c.
Princes, Rulers, Judges, Lawyers and Consta- Burrow's
bles, &c. who with all Governments and Laws Works, p.
must be cut down and cease, by the same Power 244.
that cut down King Charles the First. Several Pa-
pers given
forth, p. 9,

10, 11, 12, 13, 14, 15, 16, 17, 18. West answering to the North,
p. 89.

Another while, not only pretend to be for a Quakers Ab-
King; Government and good Laws, &c. but re- jurvation.
present it as no small favour of the King and Go- Ang. Flag.
vernment towards them, that they are pleased to Sect. 16.
let them serve in the Office of Constable, &c. they Journal, p.
have foretold the Destruction of. 600.

p. 101, 102. Parnil's Works, p. 75, 81, 82. Ganacliff's, &c. Go-
spel Truths, p. 14. Sob. Expost.

One while, they not only own a Christian Ma- West answ.
gestry to be sent of God for the Punishment of E- to the North;
vil Doers, &c. but that, as he may for that end, p. 22, 18,
use 31, 40.

Some Prin-
ciples of the Elect. p. 81, 82. Hubberthorn's Collection, p. 68, 271.
138. Good Old Cause, p. 3. Parnil's Collection, p. 81, 82, 84.
Ganacliff's Answer, p. 14. State of the Case. Defence of an A-
pology, p. 3. Crook's Works, p. 140, 142. Answer to Hidden
Things, p. 21. Wyeth's Primitive Christian, p. 41, &c. Smith's
Right dividing. D. Baker's Guiltless Cries, p. 19. Fox's several
Papers, p. 38.) E

use the outward Sword, so they loudly call'd for it as a Duty ; which if omitted, would let in all the Bruits upon us ; since, if the King suffered Swearers, Lyars, Drunkards, Oppressors, Strikers and Fighters, to go without Punishment, the Light in the Conscience will execute the Law of God upon him.

News out of the North. Great Myst. p. 76. Several Papers printed 1660, p. 16. Melius Inquirend. p. 73, &c. Ang. Flag. p. 322. with Sect. 16. throughout. Barclay's Apol. p. 560, 567, 569. Doct. Works, p. 163, 164, &c. Doct. Works, p. 163, 251, 252. compared with his Speech to Oliver Cromwel, as cited p. 137. of his Journal. Declaration from the Harmless, Preamble. Answer to Harwood, refer'd to p. 30. of Rich's Hidden Things. Barclay's Apol. Several Papers, p. 38.

At another time pretend, That as the Power of God (which strikes down all Governments) orders People when there is no outward Government ; such Christians as are come to Perfection, cannot defend themselves by Arms ; for which Cause, if the Magistrate be a Christian, or desires to be so, he ought in the first place, (according to his Master's Rule) to love his Enemies, and then he could not command to kill them, resist their Violence by Force, or strike again when they strike him. In pursuance of which Nonsensical Impertinence, says Fox, Now you Kings, Princes, Rulers, called Christians, are not peaceable one with another, and so are not in the Wisdom that is from above ; which if you were, there would be no Falling out, nor Strife, nor Hurting, or Warring one against another, but loving one another ; the Exercise of Carnal Weapons being utterly inconsistent with the Gospel of Christ, for which Cause I deny the Use of them against any Man whatever ; with more to this purpose ; all which he, or some of his Friends for him, elsewhere expressly denies and contradicts, in saying,

Something in Answer to Hidden Things, p. 19, 21. Select Epist. p. 145. compared with Fox's Answer to Harwood, as cited in Rich's Hidden Things.

George Fox doth not meddle with Magistrates for bearing the Sword for punishing Evil Doers, &c. for though he did suffer, because he would not take up Arms, or carry Weapons, and bear Office ; yet this doth not prove, he is against Magistrates bearing the

the Sword, which he allows of and owns in its place; though it seems, others of his Quaker Brethren do not; witness their following Declaration.

As concerning those who are under the Gospel of Ang. Flag. Peace, we have from the first since we were a People, p. 119, 120, declared, That God hath taken the Sword out of their &c. 322, Hands, they being redeemed out of the Fighting State, 366, 367. wherefore our Quaker Magistrates in Pensilvania from whence need not have distinguished (as the Snake suggests) some of'em betwixt their using Carnal Weapons, as Magistrates, are against not Quakers; since, if there had been any Fighting to carry on [i. e. with the Pirates they sent after] it doth not follow, That the Fighters were Quakers, there being other as War it-Magistrates, &c. that were not Quakers; with more self. See to this purpose; in direct contradiction to all p. 11. of the which Book stiled Fox Craft,

which yet others make no scruple on. See Barclay's Apol. &c.

They elsewhere expressly tell the World, That *Something* they were never against true Christian Magistrates *spoken to a.* bearing the Sword for the Punishment of Evil Doers; *weighty Que-* well knowing, none else are so fit to use the same *stion, p. 8.* against such, as those that are redeemed out of the E- *Ang. Flag.* vil; there being a lawful Fighting, as well as an un- *p. 322.* lawful one; with more to this purpose; in pursu- *Something* *in Answer* *to Hidden* *Things, p. 19, 21. Smith's Right dividing, and Penington's Works, p. 227.*

One while they declare, They are not against Hubber- *striking at Offenders by the Sword Civil and Military, thorn's Col-* provided he that strikes has skill to judge what are Of- *lection, p.* fences; nor yet against taking Life in some Cases; the 141, as *Wo being to him that necessitates the Christian to kill. printed.* Penington's *Works, p. 214. Crook's Works, p. 178. Compared with p. 9, &c.* of Smith's Right dividing; a Book so well liked by our Apostates, as they have divided it from his Works, which they would never have done, had they not been divided from their own Wits.

Barclay's A- Another while, to go about to reconcile, Resist
pol. p. 567. not Evil, with *resist Violence by Force*; give also the
compared other Cheek, with *strike again*; Love thine Ene-
with p. 560. mies, with *pursue them with Fire and Sword*, &c.
Fox's Doctri- is to go about to reconcile Christ with Antichrist,
nal Works, Good with Evil, Light with Darknes, and God
p. 168, 179. with the Devil, since he that commanded them
Declaration not to Swear at all, hath also commanded them not
from the to Kill.
Harmless,

p. 4.

Fox's Doctri- One while they cry out, *Did ever the Saints*
nal Works, complain to Authority to guard them? Hear ye whited
p. 234. Tombs, ye painted Sepulchres; What Gospel is this ye
Howgil's profess? What God is this ye serve, that must be de-
Works, p. 3. fended with Clubs, Swords, Rulers and Carnal Wea-
Burrow's pons? We never read, the Saints made Complaint to a-
Works, p. ny Power on Earth to save and defend them, it being
507. below their Master's Command; wherefore, to any out-
Burrow's ward Authority we cannot seek, &c.
Declaration
of Sufferings, p. 33, 40. printed 1659.

Penington's Another while, *As the Magistrate drawing out his*
Works, p. Sword against the Evil he is to cut down, will ex-
216, 321, ceedingly thereby nourish the Church; so have regard to
323. our suffering Case we beseech you; since, if the Indi-
Fox's Select ans come to rob our Plantations or Houses, Ravish our
Epist. p. 363, Wives or Daughters, or Murther our Persons, &c.
364, 365, &c. we ought to discover and complain of them to the Ma-
Journal, p. gistrate, that they may be punished according to the
225. Direction of Christ, Luke xii. 38. for which Cause I
The Case of was moved to tell King Charles the Second, That if he
Oaths to the did not stop Persecution and Persecutors, he would be
Parliament, as bad as they that went before him, saith Fox.
p. 6.
Treatise of
Oaths to King and Parliament, p. 16, &c.

Whitehead's One while, whatever any may say of them
Just Enqui- with relation to their Reflection on Governments,
ry, p. 9. they have always been constant to the Doctrine
Truth and of
Innoc. p. 31.
Penington's Great Quest. &c. p. 14. Preface to Fisher's Rusti-
cus, &c.

of Non-Resistance and Passive-Obedience ; the Lord having so form'd them, as that they can't but be obedient.

At another time exclaim against their Opponents Hubberton's Answer to the Baptists Declaration, p. 3, 4, 6. Howgil's One Warning more unto England, p. 6. and Advice to the Army, as cited p. 6. of Penymans Quaker unmasked, with p. 13, &c. of Bishop's Illumination. West answering to the North, p. 31.

the Army, as cited p. 6. of Penymans Quaker unmasked, with p. 13, &c. of Bishop's Illumination. West answering to the North, p. 31.

One while, whatever is done in the Church, in Barcley's A-chusing of Magistrates, except it be done by the pol. p. 304. Ministry of God's Spirit, is vain and wicked, God Naylor's having promised, *He would chuse us Judges as at Love to the the first*, &c. for which Cause we are not to med- Lost. dle in the Choice of them, without an Assurance Defence of of their being anointed of God for that End and the true Purpose. Church of the Quakers, p.

19. March's ancient Testimony.

Another while, as Magestry is a Civil Office which the Unregenerate, as well as the Regene- As hath not rate, (who are skilful in the Laws) may duly exe- only of late cuted ; so we may joyn in their Election, accord- been often ing to the Direction of our several outward Inte- alledged, but rests, without waiting for God's immediate In- also (with structions in the Choice of 'em. relation to the Choice of Members for

Parliament, as well as Sheriffs for Cities) been frequently preach- ed by our depraved Pretenders in my Audience, &c.

One while, *Let nothing be seen in our Meetings, but the Life and Truth, &c. And none to quench the Spirit, or go beyond, or without its Motion ;* under

Select Epist. pretence, That as all other Preaching is Conjur-
p. 307, 472, tion; they who say, *They send forth any to preach,*
439. do falsly accuse them; wherefore, *in the Name of*
Answer to *the Living God,* say they, *let none presume or dare to*
Westmor- *speak Words pretending to minister, except eternally*
land Petiti- *moved; the Time being at Hand that Man's Words*
on, p. 5. *shall cease; speaking by Permission being the Inlet of*
Preface to *the Apostacy, &c.*
Journal.

Crook's

Works, p. 385. Parnil's *Works, p. 418.* Parker's *Manifest. p. 17,*
18. Evans's *Travels, p. 18.* Word in the Word, *p. 2.* Burrow's
Works, p. 71.

Select Epist. Another while, as the Apostle sent Peter and
p. 413. John unto the Samaritans, so they plead for our go-
 Penyman's ing at the sending one of another, without pre-
Tracts, p. 7, tending to stay whilst we have such a Motion, as
11, 17. and they formerly pleaded for.
Life, p. 10,
11.

One while, the Lord shewed their Fox, *That he*
Journal, p. *should speak in Steeple-Houses;* for which Cause he
54, 55, 56, went and preached there, as the most convenient
61, 76, 78, Place that could be found.
79, 82, 85,
149, 151, 177, 188, 276.

Another while, he was to cry against that great
Journal, p. Idol, and the Worshippers therein, to bring Peo-
26, 61, 62, ple off from those Places; and therefore denies
63, 74, 75. their Churches so called, as Mass-Houses, Beast-
Great Myst. Houses, &c. wherein God can't be worshipped;
p. 68. for which Cause he was not to go into them when
To all the invited.
People who
meet in Stee-
ple-Houses,
&c.

One while, they are for invisible Officers, invi-
Great Myst. sible Overseers, and invisible Orders in the Church
p. 80, 253, for our Directors.
&c.

Another while, this appears malicious and ab-
Accuser of surd; as if, because Christ's immediate Govern-
the Brethren ment is Inward and Spiritual in the Conscience;
cast, &c. p. therefore he must have no visible Ministers, Or-
118, ders and Forms of Government in his Kingdom.

One

One while, they are for Liberty for all Men Clark's *Rod* and Women to preach as the Spirit gives Utter-discovered, rance, without waiting for any Man's Allowance p. 28, 29, or Permission, by way of Certificate or otherwise; 40, 48, 50, under pretence, of such Attendance being Un-51. scriptural, as appears by the Instance of Ezekiel Dewsberry's Collection, and Jeremiah's Commission, &c. p. 71, 72.

New-England Ensign, p. 59.

At another time, set forth Orders against their Fox's *Select* own profess'd Members, going forth to preach *Epistles*, p. without a Certificate of their Monthly Meetings 292. *Journal*. Approbation; as a plain Evidence, that they don't Private Mi- esteem them divinely Commissionated as those an- nutes of their nient Prophets were they refer to as their Pre- Yearly Meet- cendents. ing.

One while for Toleration, Toleration, an univer-Pen's Preface sal Toleration, and full Liberty of Conscience, as con- to Fox's sistent with the Truth and their profess'd Principles. *Journal*.

Pennington's *Test*, entitled, *The Government which Christ excluded out of his Church*. Epist. to Rusticus, p. 4, 5.

At another time, exclaim against their Oppo-Hubber- nents for offering to tolerate Episcopacy, Presby- thorn, &c. tery, or any stinted Form, as an Evidence of their Answer to having lost Sincerity, through their Inclination to the Baptists Declaration, Idolatry. p. 18.

Pen's Alexander, p. 7. *Spirit of the Hat*, p. 12. as cited in Bugg's *Pilgrims Progress*, and *Picture of Quakerism*.

One while, they agree with Bishop Winton, That Pen's Rejoyn- the Sparks God hath placed in Men for their Guide, der to Falso, is Conscience; and that their Testimonies give great p. 38, 39. Honour to Conscience; in pursuance whereof, they Skirmisher, almost deafen the World with their imperuous p. 38, 39. Outcries for Liberty of Conscience. *Real Quaker*, p. 111.

Another while, the Principle they speak of, is Great Myst. not Conscience, (which may be depraved) but p. 10, 11, Christ's Light in the Conscience. 13, 208, 209.

Quaker cleared, p. 71, 81. *Exam. of Grounds and Causes*, p. 64.

Elwood's *Truth defended*, p. 55. One while, to charge their Yearly Meeting with assuming Power to make Laws, to bind the Consciences of all that go under the outward Profession of *Quakers*, is without proof; it not being their Principle to make Laws without the leave of their Superiors.

128. *Counterfeit Convert*, p. 51. *Truth and Innocency*, p. 41.

Melius Inquirend. p. 129. *compared with their Yearly Papers of Anno 1666*, &c. many of which William Rogers (in his *Quakers divided*) declares, he opposed as illegal in their first Institution.

Another while, as all Societies have some Laws or Orders for the Government thereof; so have they such as Christ hath taught them.

Fox's *Select Epist.* p. 279. One while, the Precedents of *Isaac, Jacob, Boaz, Ruth and Tobias*, who married their Kindred, are to be our Examples, since they were not judged.

Fox's *Order of An. 1675*. Another while, such Marriages are abominable Wickedness, Villany, Confusion, and not to be practised under the Penalty of our Exclusion, &c.

Whitehead's *Defence*.

Eleventh *Paper of some Papers given forth*. One while, the Name *Quakers* is right; a Scripture Name, and they own it.

Pen's *Quakerism*, a new Nick-Name, &c. Another while, as the Name *Quaker* is a new Nick-Name for old Christianity, given them in way of Derision; they renounce and disown it as a hateful Term of Distinction, &c. though they own *Trembling and Quaking*.

Fox's *several Papers*, p. 31. *West answering to the North*, p. 9, 10.

Great Myst. p. 253, &c. One while, the Evil of saying *You* for *Thou*, consists in its Impropriety to a single Person, as well as Inconsistency with the Form of sound Words, the Apostle commended.

Battledoor, p. 1, 8, &c. *Introduct.*

Another while, (when pinch'd for their saying *Thee* for *Thou*) the Ground of their Conscientiousness in not saying *You* for *Thou*, is not because of its

its Impropriety, but (next the Scripture) because Pen's No
the Original of it was Pride and Flattery. *Cross no*

*Crown, com-
pared with p. 61. of his Answer to the Bishop of Cork.*

One while, they for ever disown such, as under Barclay's
pretence of the Spirit, act any Evil, or take that *Works.*
from any which is none of their own. *Wounds of*

*an Enemy,
p. 13. Quakers Paper of August 10. Anno 1670.*

Another while, as for any being moved of the *Great Myst.*
Lord to take away your Hour-Glass from you, by *p. 77.*
the eternal Power, it is owned. *Tyranny*

and Hypocrisy detested, p. 38.

One while, they hinder no Man from paying Fisher's
Tythes, that hath a Mind to it, and whose Con-*scorn'd Qua-*
sciences compel them even that way to maintain *ker, p. 5.*
their Ministers. *Howgil's*

Another while, exclaim against them as *Ranters*, Elwood's
that plead for a Liberty to pay Tythes to such *Antidote a-*
Ministers as they own; under pretence, that they *gainst Ro-*
that pay or receive Tythes (whether Priests or *gers's Insect.*
Impropiators) deny Jesus Christ to be come in *p. 78.*
the Flesh. *Whitehead's*

*Accuser, p.
105. Clark's Rod discovered, p. 24, &c.*

One while, If any stand not in Uniry with their *Yearly Paper*
Ministry and Body of Friends, pretending to be *of An. 1666,*
of them, and will not admit, in Cases of Contro- *&c. compa-*
versy, to be tried by the *Church of Christ*, (as they *red with W.*
call their Sect) nor submit to the Judgment given *Pen's De-*
by the *Spirit of Truth* (as they call the Light) in *fence on't,*
the Elders, &c. but kick against it, as only the *in his Judas*
Judgment of Man, then they testify in the Name *and the Jews*
of their Lord, such are to be rejected, as Persons *combin'd.*
joyned in one with Heathens and Infidels.

Another while, As the Apostle *John* judged all
the Seven Churches of *Asia*, and *Paphnius* opposed
the whole-Council of *Nice*, so (as whole Assem-
plies,

Barclay's
Works, p.
218, &c.

blies, &c. both have and may err) they are not against any Member, how obscure soever, judging and condemning their whole Body, whose Judgment is grounded on a very weighty and solid Foundation.

Quakerism, a new Nick-Name, p. 71. Brief Examination, p. 3. Burrow's Works, p.

One while, no Command in Scripture is any farther obliging upon any Man, than as he finds a Conviction upon his Conscience; otherwise Men should be engaged without, if not against Conviction: A thing unreasonable, since whosoever takes up any Command, as held forth in the Letter, will be found a breaker thereof in Spirit, &c.

47, 105. *A Defence, p. 16. Parnil's Works, p. 132. Penington's Answer to Salter's Queries, p. 11, 19, 23, 24, 28, 30, &c.*

Brief Exam. and State, &c. p. 3. England's Interest, p. 36.

Another while, 'Tis a dangerous Principle, and pernicious to true Religion, and which is worse, it is the Root of Rantism, to assert, That nothing is a Duty incumbent upon them, but what they are persuaded or convinced is their Duty; since Holy Writ is the declared fundamental Law of Heaven.

See Fox's Paper, as cited p. 42. of Robert Rich's Account from the Committee of Parliament, about the Trial of James Naylor.

One while, Did not Christ wash the Disciples Feet? Did he not do that as a Pattern and Example to those that came after him, that they should do so to one another? Are not those Things to be acted amongst the Disciples of Christ? Wherefore do not wonder at those Things where they are practised, according to the Example of Christ.

Barclay's Apol. p. 470. Pen's Reason against Rail- ing, p. 111.

Another while, The washing of Feet was only a Ceremony, and is therefore justly laid aside, as not binding to Christians.

Fox's Fire-brand, 2d Part, p. 159. Fox and

One while, The Scripture is in no Sense the Word of God, but 'tis Blasphemy to affirm it is; the

Hubberthorn's Truths Defence, p. 2, 14, 28, 56, 60, 104, 107. Answer to Westmoreland Petition, p. 30. Great Myst. p. 78, 240, 246. Bishop's Menek Tekel, p. 22. Whitehead's Serious Apol. p. 49. Parnil's Works, p. 214. To all that would know the Way to the Kingdom, p. 4. Penyman's Quakers Contradictions.

the Letter being Carnal, and all that is gotten from it, Brain-Knowledge; wherefore how can or dare any say, (say they) without the highest Blasphemy, *That the Scripture is the Word of God?*

At another time, They not only acknowledge *Weakness* a-
 them to be the Word of God as given by Inspira- *bove Wicked-*
 tion; but also charge it as an Abuse in their Ad- *ness, p. 4, 13.*
 versaries to charge them with saying, *The Scrip-* Lancaster's
tures are Carnal; under pretence, That they own *Answer to*
 it to be the Word of God, and their Rule, who *the Bishops*
 don't walk after a Carnal one; which Rule they *and Commis-*
 must search, and not presume above what is *saries Que-*
 written. *ries to the*
Quakers,

p. 15. *Quakers Plainness, p. 71. as cited p. 1. of Penyman's Qua-*
kers Contradictions, compared with Fr. Bugg's 7th Part of his
Great Mystery of the Little Whore.

One while, As Wisdom preserveth, so we must *Fox's Select*
 come into a Wisdom above all the World; and *Epistles, p.*
 we must come into a Knowledge above all the *138.*
 World; and we must come into an Understand-
 ing above all the World; with much more to this
 purpose.

Another while, calls loud on us to exclude the *Rogers's*
 Reasoning, the Wisdom, and the Jealousie, and *Preface to*
 keep down the Wise Part, till we come to despise *his Christian*
 it, in preference of the Light within; *Which when Quaker,*
I came to bend my Mind to, then (says their wise *So with Part*
lomon Eccles) *I began to learn to be a Fool, so as that* 4. p. 33.
I durst not give Thanks for the Victuals before me. *Fox's Select*
Epistles, p.

139. compared with Eccles's *Musick Lecture, p. 25.*

One while, The chief Members of the Church, *Barclay's A-*
 though ordained to Inform, Instruct and Reprove, *pol. p. 490.*
 are not to have Dominion over the Faith and Con- *Compared*
 sciences of the Faithful, who are and ought to *with White-*
 have free Liberty, and be left to the Grace of *head's Ac-*
 God in themselves, as their only Guide in all *cuser, p. 10,*
 Things. *11, 19, 116.*
and If. Pe-
 nington's *Authority and Government which Christ excluded, &c.*

Pen's Brief Exam. of Liberty Spiritual, p. 11. *Yearly Epist. of An. 1666.* *Barclay's Works*, and *Whitehead's Accuser*, p. 67, 60, 62, 63. Compared with their Impositions hereafter cited, in consequence of their Notion.

At another time, Usurp Dominion over the Faith and Consciences of their own Friends; under pretence, that as every Man being left to the Grace of God in themselves, is a loose Plea, tending to *Rantrizm*; the Church having Power to give positive Sentence or Decision in Matters Spiritual and Temporal, which may be Obligatory upon the Members of it, whether or no they see it their Duty to submit to it; in pursuance of which presumptuous Assumption,

Several Papers printed 1671, p. 60. *Journal*, p. 337. *Select Epist.* p. 47, 92. *H. Penington's Works*, as cited in *Tho. Crisp's Collection of Testimonies*.

To you all this is the Word of the Lord, says Fox, Take heed of judging one another; I command you in the Presence of the Lord, that ye judge not one another; since what is not of Faith is Sin, so no Man hath power over the Faith of another, but Christ the Author of it; it being most comfortable to see Brethren walk in different practices, in Love together; with more to this purpose. Directly contrary to all which, notwithstanding, when the Devil was about to teach them to usurp Dominion over the Faith and Consciences one of another, this very Fox and his *Mirmidons* strangely nois'd our Camp with telling us,

Select Epist. p. 111. *Journal*, p. 465, 542, 546. *Parnil's Collection*, p. 201. *Barclay's Book of Government*. *Great Myst.* p. 89. *Yearly Epist. of An. 1666*, as cited in *Bugg's Pilg. Prog.* p. 30. and *Tyranny and Hypocrisy detected*.

That they that be in the Power and Spirit (as he and his Ministring Collegues pretended they were) they judge of Conscience, Faith, Religion, Spirits, Hope, Beliefs, Worships, Angels, the World, Hearts, Ears and Lips, &c. wherefore dare any of you (having a Matter against a Brother) go to Law before the Unjust, and not before the Saints, who are to judge of Things amongst themselves; yea, the least Member has power to judge of such Things: Do ye not know that ye shall judge Angels? Then what's that that would not be judged? Wherefore, if any pretend to be of us, and in Case of Controversy, will not admit to be tried by the Church, nor submit to the Judgment given by the Spirit of Truth in the Elders, &c. he ought to be rejected,

ed, as one joyned with Infidels, &c. In order where-
to, they endeavour to affright the World into sub-
jection to this their assum'd Hierarchy, by telling
them;

That as the Whore is to have her Cup through our Hands, we are dreadful to the Wicked, and must be their Fear; it being our Heirship to possess the uttermost Parts of the Earth. In order whereto, the Lord will utterly subvert and overturn, till he hath brought the Kingdoms and Dominions into the Hands of the Holy Ones of the most High, who shall execute Vengeance upon the Heathen, and Punishment upon the People, &c. Wherefore put on your Armour, gird on your Sword, lay hold of the Spear, march into the Field, and prepare your selves to Battle; for the Nations do defie our God, and say in their Hearts, Who is the God of the Quakers? Arise, and sound forth the everlasting Word of War and Judgment, for your despised Government shall rule over Kingdoms, and to your Laws shall all Nations of the Earth become subject; for they shall subdue Nations, and Kings shall become Tributary to them; with much more to this purpose; which they having some Cause to fear, the Government would not well like of, when King Charles the Second came in, turned their Tongues, and told them in way of Answer to their Opponent's Objection of those Passages,

R. H. Good Old Cause, p. 7, 13. Cashiered out of his

That the Quakers hold no Government lawful, but in their own Hands; and that they have only right to rule over the whole Earth; and that it is lawful for them to Fight, and subdue the World under them; and that they expect it; they utterly deny and re-
fute against, as gross Calumnies, crying, for Shame, for Shame, malicious Persecutors! Though nothing more true of them, as will appear by their fol-
lowing Sollicitations to be Relisted in the State-
Army, after they had for their Foxonian Singu-
larities, &c. been turn'd out of it; in pursuance
whereof,

Burrow's Works, p. 389, 391, 589, 111, 113. with p. 19. of his. This is only to go amongst Friends.

Declaration to the dis-
tracted Na-
tion, p. 8, 9, &c.

Fox's News coming up, p. 18, &c.

Fisher's Mes-
sages, p. 32, 33.

Fisher's Works, p. 19, 20.

Howgil's Works, p. 102.

General Col-
lection.

Truth and
Innocency,
p. 63.

Truths Cha-
racter of
Professors,
p. 10.

One while, They called loudly out unto Richard Cromwel, to chuse the Lord (as they call their Light within) for his Counsellor, and exalt him and his People, called Quakers; and the numberless Number of that despised People would be a Strength, and stand by him in the Day of Trouble, and defend him and his O. Cromwel, just Government. In order whereto, They advised the General Council of the Army, to set at Liberty forthwith all the Conscientious People called Quakers, then in Bonds, because of their Innocency, who had been cashier'd the Army because they could not take an Oath, say You for Thou, or go with their Arms, to stand by, approve of, and justifie the Parish Teachers; under pretence, that (had it not been for such Impositions) they were never otherwise minded, than to have stood in Defence for the Nation against their Enemies that opposed them; for which Cause they desired, that the Good Old Cause might be once more reviv'd, and State of such Men pick'd out, as would go on with it; with the Innocent much more to this purpose. All which, notwithstanding, when the King came in, they turn'd their Cause of us standing, when the King came in, they turn'd their who have Tongue, and told the World, been turned

out of your Army, for the Exercise of our pure Consciences, who are now persecuted amongst our Brethren, under the Name of Quakers; compared with the Treatise entitled, Fox Craft, p. 10, &c.

That as they know Zion must not be builded with Blood, they cannot with any Carnal Weapons either fight to defend or offend; wherefore, their refusing to sign the Association, was not out of disaffection to the Government, but purely because they could not for Conscience sake, fight, kill or revenge, either for themselves, or any Man else. In pursuance of which Principle, as they did utterly deny all outward Wars, Impression of Strife and Fightings, with outward Weapons, for any the 23 of the end, or under any pretence whatsoever; so they have never denied in Practice, what they have profess'd in first Month, never denied in Practice, what they have profess'd in 1695-6. Principle; having used no Force or Violence against Declaration any since they were a People; the Lord knows their from the Innocency. Harmless,

p. 2, 5. Quakers Plea, p. 5. Burrow's Works, p. 672. Ang. Flag. p. 369. Brief Declaration to Burlington Friends Oath of Abjuration, as cited p. 10, 11. of Fox Craft. All

All which last mentioned Doctrines, though they agree in Harmony with their above-cited Calls upon *Richard Cromwel*, &c. as the Harp does with the Harrow ; yet instead of repenting of their Inconsistencies on this Subject, in their various Books referred to, they have lately printed a Catalogue of the Titles of both sorts for our general Service, that we may have notice of such as Friends have written or printed on the Truths Account, as they tell us in the Title Page, &c. for which Cause I hope they won't take it amiss, that I remind them of a few more of their Contradictions on this Occasion ; in pursuance whereof,

One while they tell the World, That as the Holy Spirit and Power many Hearts can witness, was the Beginner and Carrier on of this great Work, *i. e.* of the Civil Wars in England, (stiled by them the *Good Old Cause*) they desired that such might be pick'd out as would go on with it ; well knowing their first Engagements therein against the Bishops, Prelates, King, Lords, and whole Body of Oppressors, was justly and truly upon account of purchasing and obtaining Liberties in Civil Rights, as well as in Matters of Conscience for themselves and others, wherein they certainly know, the Lord appeared with them and for them, their Friend *Hubberthorn* (amongst others of them) being in the Army in Scotland whilst the Land was reduc'd, and somerimes did preach amongst his Companions that loved him.

Hubberthorn's Collect. with p. 83. West answering to the North, p. 16, 67, 68, 96, 102, 103.

Another while, That though some of them that were engaged therein, no doubt, designed good Things) &c. yet they were always wrong in the manner

Barclay's Epist. to King Charles II. at the Front of his Apol. Ang. Flag. p. 226, 369. and Quakers Plea, p. 4. and Ganaciff's Gospel Truths, &c. p. 14. Sure those sordid Wretches date their Quakerism from the time they turned Cowards, since otherwise they cannot but know, that there are Instances innumerable to be given of their fighting against the King and his Cavaliers, whatever they pretend to the contrary.

manner they took to accomplish them, viz. by Carnal Weapons. Wherefore that they, the Quakers, did act against the King, is most notoriously false; for that there is not any Instance to be given of such, who after they became Quakers, did so act or joyn; they being always against War and Fighting upon any Account whatever, since they were a People; witness what follows,

Burrow's Letter to the Protector and his Council, of the 12th Month 1657, p. 23. first Impression; as cited p. 9. of John Penyman's Quaker unmasked. Hubberthorn's Collection, p. 83.

Oh Oliver and Council! What hath the abundance of this Worlds Glory, &c. stolen away your Hearts wholly, from all Sense and Feeling of the unjust Sufferings of your Brethren, (meaning the Quakers) who in Times past, as faithfully as your selves, served the Nation with their Lives and Estates, to the purchasing this Peace and Freedom out of the Hands of Tyrants; in which Work God owned us, and our Friend John Lilburn, which is the occasion of your Enmity against him.

See p. 6, &c. Contradict. Oh King! We have suffered all along of their Declaration from the Innocent and Harmless, &c. compared with the Preamble to it.

because we could not take up Carnal Weapons to fight withal against any; and are thus made a Prey upon; because we are the innocent Lambs of Christ, and cannot avenge our selves, having declared against all Wars and Fightings in the World, as well as amongst us called Quakers.

Epist. to the Generals, Captains and we turn'd out from amongst you. Wherefore, why do Officers, &c. you put such as fear God and tremble at his Word, out of the Army of the Commonwealth; who might have been Fox's several a Blessing in their Continuance therein; since, if ever Papers, printed An. 1660. in the Spirit that is amongst the Quakers.

p. 27, 31, 42. Truths Character of Professors, p. 8, 10, 54. Burrow's Epist. to the English Army at Dunkirk. Good Counsel, &c.

Contradict.

Contradict. George Fox does not complain, That Ang. Flag. any Quakers were disbanded, for they never joyn'd *p. 355, 355.* with, fell in, or acted with any of 'em; No &c. Quakers ever being in the Army, after they be- *Fox's several Papers, p. 42. printed 1650.* came so. Those Ministers that preach up War, being bad Cattle, Horses, Heifers and Bulls, &c. that kick against their Fodderers.

We have all been constant faithful Friends to the West answer- Commonwealth, and in Arms for it; having in the ing to the late Wars vindicated the Rights and Liberties of our North, p. 3, Country in the Field, with our Blood; in which some 10, 96, 102, of our Friends fought from first to last. Being once 103. called Sectaries, and in Anno 1650, Quakers; tho' Burrow's we are not a new Religion, Habakkuk, Daniel, and Works, p. 644. all the Saints in all Ages being Quakers, whom the Fox's Jour- nal, p. 38. Scripture speaks of before Moses.

Great Myst. p. 40, 61, 62. To the Generals, Captains and Officers, &c. Title Page, &c. G. Fox, jun. Works, compared with those several Instances, cited p. 83, 84. of the 1st Part of the Defence of the Snake against Whitehead's Antidote.

Contradict. *We have not made War with Carnal Burrow's Weapons against any, never since we were a People Works, p. (mark say they) it being not possible. George Fox 672. should mean [when he said, How are Men slain from Ang. Flag. that which they were, when Thousands of us went p. 337. in the Front of you] Thousands of Quakers; be- Fox's Sum of such Parti- culars, p. 3. cause, at the first of the War (which is the Time he spoke of) there was no such Thing as a Quaker Woolrich K. Charles II. p. 7. we have used any Carnal Weapon since we were a People; bring in your Witness, and if it be true, we will confess it. Will you? We shall soon see that.*

The Captain would often say, Thomas, take thy Friends and do so and so; and I took my Friends, and did it far beyond his Expectation. Upon which he would say, He cared not if all his Men were Quakers, for they were the hardiest Men in his Ship: For we called Quakers fought with as much Courage as any; and I was as great a Fighter as most; and other of our Friends were Preachers whilst in Oliver's Army, which they never left until they were turn'd out of

Lurting's *Fighting*, Saylor, p. 18, 19. *West answer- ing to the North*, p. 96, 102, &c.

it; we having nothing against Fighting, if the Spirit move us to it; with much more to this purpose; yet are they so far from making good their Promise in confessing, That they have used any Carnal Weapon since they were called Quakers, as that they expressly deny it notwithstanding, to their express Contradiction, in saying,

Burrow's *Epistle to the Reader of R. Hubberthorn's Collection*. Tho. Tomson's *Testimony concerning John Whitehead at the Front of his Works*. G. Fox, jun. *Collection, compared with their Preachers Testimony in open Court, as recorded in their Book of Outlandish Letters*, cited p. 8. of the *Quakers Contradictions*; in pursuance of which Principle they will Fight yet, whatever they tell to the contrary; witness their Armament against the French Lurkers in Amber-Creek, spoken of p. 13. of their Friend Daniel Leed's *Fox-Craft*.

Fox's *Doftrinal Works*, p. 223, 678. Ang. Flag. p. 334. *Epistle to Fisher's Rusticus*, p. 9. *Quakers Remonstrance*, p. 14.

To take up Arms outwardly, we utterly deny; and it is not our Principle, nor is it in the Covenant of Life and Peace with God, but out of it; for even, ever since we were a People, it hath been our Principle and Practice, not to use the outward Sword. Carnal Weapons being of the first Birth; of Pharoah, Cain, Ishmael, Esau, Sodom, Babylon, Egypt, and the Whore; wherefore you need not fear us Fighting, under pretence of the Spirit's moving us to it; since that of Christ we are guided by, is not changeable.

Quakers Plea. Fox's *Journal*, p. 233, 234. *Declaration from the Harmless*, p. 2, 6, 8, &c. *Brief Declaration*, p. 4, 5, 6.

News out of the North, p. 27. with p. 32, 41. with much more in Howgil's, Burrow's and Fisher's *Works*, elsewhere referred to, to the same purpose.

Sound an Alarm; Call to the Battle; Gather together for the Destruction; Draw the Sword; Hew down all fruitless Trees which cumber the Ground; Hew down all false Justice, which is not Justice; Hew down all the Powers of the Earth; Slay Baal, Baalam must be slain, and all the Hirelings must be turned out of the Kingdom; The Sword of the Lord is drawn against you all; for Destruction ye are, the Sword you cannot escape; and it shall be upon you ere long, the Lord of Hosts hath spoken it; Wo to him that is lifted up; Plagues are thy Portion; And in destroying ye, God is honoured.

Contradict.

Contradict. Oh horrid and implacable Malice ! *Sober Expost.*
 Our Friends did not mean literally as of an out-ward wounding or treading under Feet any truly
Honourable Gentry, or others, as insinuated from those Passages, which are all Allegorical Expressions, intending Spiritual Weapons and Warfare :
 The Charge, that we were for slaying and banishing all the Clergy in the Kingdom, under the Denomination of *Baal's Priests, Hirelings, &c.* and against Liberty of Conscience in *Oliver's Time*, being what we have charged on our Adversaries as Abuses.

Mistake I was drawn into by G. Whitehead's deceitful Intrigues here mentioned.

I write not this, for that we desire or need your Protection ; though if Activity, Diligence and Fighting &c. for the Nation's Rights in general, do bespeak our Right to enjoy them in particular, (as without Controversy it doth) we ought to have as much as any Men, having fought valiantly from the beginning of the Wars to the end of them.

G. B. Menckel, p. 49. To the Parliament of the Commonwealth of England, printed Anno 1659. Compared with West answering to the North, and G. B. Book of Warnings to O. Cromwel.

Contradict. Oh horrible ! Did ever more deadly Malice, bloody Envy and Falshood appear in any Agent of Satan ? And how evident against his own Conscience too, who knew the People called *Quakers*, profess'd no other Sword nor Weapons for them to make use of, but such as are Spiritual ; and to be actively concern'd in no other Fighting, but in the Lamb's War.

Though some that are now called *Quakers*, were once in the Army under the Powers against the King, yet being now altered and turned in their Judgments to the contrary ; whatsoever our Judgments have been in the Matter of the Lawfulness of War, we cannot justly now be concluded to be a dangerous People to the King, because such of us who

were once so, are changed in our Principles, as to the Matter of War, &c.

Declaration from the Harmless, 2. Vindiciæ Verit. p. 218. **Contradict.** That Spirit of Christ by which we are guided is not changeable, we being not sensible that we have altered in any one Principle of our Faith, since we were a People.

Visitation and Presentation, p. 10, 13. signed E. B. For, that Principle which some time led some Men in Action, to oppose Oppression, and seek after Reformation; and that Principle of Sincerity which God did raise up in many in the beginning of the Wars, which in some Things acted them forth, and carried them on; neither we, or I, can ever deny.

Preamble to, with their Declaration itself, from the Harmless and Innocent, &c. Quakers Plea, p. 4, 5. Brief Declaration, p. 4, 6. **Contradict.** All Wars and Fightings with Carnal Weapons for any end, or under any pretence whatsoever, we do deny who have the *Sword of the Spirit*; and all such as wrong us, we leave to the Lord. This our Principle, not being as an Opinion or Judgment, which may fail us, or in which may be Mistakes or Doubts, but it is the infallible Ground and unchangeable Foundation of our Religion, &c. Though if any, through the subtlety of the Serpent, because of this our innocent Declaration, should therefore say, *We now may use them as we list, without fear of Opposition from them.* We reply, *A Wo be to 'em; it had been better for that Man or People they had never been born; since as it is our Lord's only Right to Rule in Nations, and our Heirship to possess the uttermost Parts of the Earth, He may command Thousands and Ten Thousands of his Saints at this Day to fight in his Cause, &c.* Though we can't as yet believe, he will make use of us in that way, being for the present given up to suffer, notwithstanding it be our Faith, *That the Government of the World shall in the end be given into our Hand, when we shall rule them with a Rod of Iron.*

No Cross, no Crown, &c.

These several Contradictions, with near a thousand others, (I have in part collected in a distinct Treatise on this Subject) though they became involv'd in, by following their Fox's Hurricanes in

denying

denying all outward War as unchristian; upon that Indisposure, Providence brought them over to Fight longer under such depraved Commanders, as had for Self-Interest, &c. betrayed the Cause they first engag'd in: Of which Extream, though their Friend *George Bishop* (in his *Few Words in Season*) in effect forewarned them, at or about the Time they were busie in publishing their *Declaration from the Harmless and Innocent Ones, against all Wars and Fighters, for the Satisfaction of King Charles the Second concerning them*; yet were they so far from stopping in their *Foxonian* Career herein, as that they ran headlong after him into other of his contradictory Hurricanes, in the Matters afore-mentioned; under pretence, of being led by the Light within, to be all of one Heart, all of one Mind, all of one Soul, and all to speak the same Things; though instead of their Infallibility laid claim to, those their Inconsistencies shew, there is no other People in the whole Universe have proved themselves of so many several Hearts, so many several Minds, and so many several Souls, by speaking so many several incoherent and most ridiculous Things as they have done, to their Shame and Confusion. All which, as they are sufficient Evidences, That this their Magnified Light within every Man coming into the World, is so far from being God and Christ's only true saving Light the Scripture directs to, as they would persuade the World; as that it is indeed only the Light of Natural Conscience, given us by the Father of Lights in common with others at our Creation; which how necessary soever to lead to Christ, by its condemning Quality upon every real or imaginary Occasion, is (with relation to Man's Depravity on account of *Adam's Fall*) so far from giving Life, as that it is liable to mislead all that depend on its Conduct, whose Judgments are not rightly rectified by a higher Guide, as it hath done them. Wherefore, if nothing but direct Murder be beyond Self-Contradiction, Perversion and Falshood, as *William Pen*, in the Quaker's Name,

Quakers Plea, p. 11.
Fox's Select Epistles, p. 206.

Ang. Flag. p. 142.
Burrow's Collection, p. 462.

A Message proclaim'd, p. 3.
Parnil's Collection, p. 114.

John Whitehead's Collection, p. 47.

Judas and Chief Priests p. 96.

Vicar's Truth and Innocency, p. 23.

Reason against Rail- ing, p. 167.

hath affirmed ; then, as he and his depraved Collegues are proved guilty of all those Crimes in what I have written, we need not go far to know what they are next to ; which leads me to my next Charge of their *Innovation*, as a natural Introduction of the Consequence he speaks on ; in order to the proof whereof

INNOVATION.

See Howgil's *Works*, as cited p. 89. of F. B.'s *De Christ. Libert. compared with Burrow's Vision of the Flock. Line of Truth*, p. 9, &c. *Truth exalted*, p. 16, &c. *Hidden Things*, p. 11, &c. Whitehead's *Mon.*

IF it be an Innovation to set up or bring in other Precepts, Constitutions, Orders, or Practices, &c. contrary to those which were held forth in the Primitive Times in the Holy Scriptures, as the *Quakers* have confessed, then those our depraved Ones of the Second Days Meeting, &c. having set forth several such Precepts, Constitutions and Practices (under the Notion of *Righteous Order*, *Holy Order*, *Decent Order*, *Comely Order*, &c.) as are so far from being according to those held forth in the Scriptures of Truth, as that they directly contradict them, those our depraved *Quakers* are guilty of Innovation ; in proof whereof

1st. Their Order set forth from the Yearly Meeting in Anno 1675, against Marriage of first Coufens, &c. being so far from agreeing with Holy Scripture Precepts and Precedents, in those several Texts, *Gen. xxiv. 7, 48, 50. ch. xxix, &c. Numb. xxxvi. 10, 11. Jos. xv. 17. 2 Chron. xi. 20, &c.* as that nothing can be devised more directly contrary to them, (as I have largely proved in a distinct Treatise on this Subject, entitled, *A Rejoinder to G. W.'s Allegations in behalf of their said Order*, beyond his or his depraved Collegues Attempts to confute me) they are therein guilty of Innovation.

2^{dly}.

2dly. Their several Precepts, Constitutions and Orders set forth by their Yearly Meeting in 1691, &c. against our Marriage with any other Protestant Professors besides their own Sect ; under pretence, of such Marriages being a joyning with Infidels ; being not only inconsistent with those several Scripture Precepts and Precedents mentioned in those Texts, *Mat. xix. 6. 1 Cor. vii. 39.* but also true Christian Experience, is also an Innovation.

Compared with their Devonshire House Order, as cited p. 25, 49. of Seasonable Caution, and their Friend Moses West's Book of Marriage, in defence of them.

3dly. Their Order against our Marriage with any of our own Friends, within less than a whole Year after our former Wife's Decease ; under pretence of limiting the hasty Mind, as they call it ; being in like manner directly contrary to the Holy Ancient's Precepts and Precedents on those occasions, mentioned in these Texts, *1 Sam. xxv. 38, 39, &c. 1 Cor. vii. 9, 39.* is also an Innovation.

See the same as set forth at York Yearly Meeting, Compared with their Truth exalted, and other Books in behalf of it.

4thly. Their Order in Anno 1707, grounded on p. 282. of their Fox's *Select Epistles against our Marriage without our Guardian's Consent, &c.* (without the least Allowance by way of Permission, on account of the Corruption of the Motives of their Dissent) being inconsistent with the Sense of those Scripture Texts, *Judg. xiv. 3. with ch. xxi. 22.* is also an Innovation.

5thly. Their Order, that none shall be allowed to propose their Intentions of Marriage in their Meetings of Discipline in London, &c. the first time, without bringing a Certificate of their Clearness, &c. from the Nation or Country they belong to, according to their Patron Fox's Rule ; being contrary to Truth, Reason and the Scriptures afore-quoted, as well as the Practice of most of the Counties in England, &c. is also an Innovation.

See the said Orders, as cited p. 33, 41, 42, 45. of F. B.'s De Christ. Liberty, and strengthened by their Yearly Epist. of An. 1675. 6thly. Their several Precepts, Constitutions and Orders in behalf of Womens Meetings distinct and apart from the Mens, (with our Obligation to lay our Intentions of Marriage first before them), as a part of our Church Government, being inconsistent with that of the Apostle Paul, 1 Cor. xiv. 34, &c. according to the effect of William Pen's Explanation in p. 100, 101. of his *Spirit of Truth vindicated*, &c. is also an Innovation.

to the causing of that Separation amongst them, with which they have been so long afflicted, according to John Rance's Memorial. F. B.'s Brief History, p. 82. to 87, 127, 155, 156. and William Rogers's Preface to his Christian Quaker.

7thly. Not to enlarge on their repeated Orders against our paying or receiving impropriate Tythes, together with their several Prohibitions of Oaths of all sorts, which as they have been justly cryed out against by others of their Friends, have by them been often contradicted in Practice.

Their several Orders against our carrying Guns in our Ships, &c. for our own or others Defence against Pyrates, &c. being directly contrary to the effect of our Lord's Christian Doctrine in Luke xii. 39. and xiv. 31. and xxii. 52. and their own ancient Precepts and Precedents; are also Innovations.

Yearly private Minutes of An. 1698, 1699, 1702. Fox's Select Epist. p. 292. As appears Numb. 11. 26, &c. Isai. 6. 5, 9. Mat. 10. 10. Luke 22. 35. 2 Cor. 3. 1. 8thly. Their Order against our Ministers going forth to deliver the Word of God in way of publick Testimony, &c. without a Certificate of the Meetings Allowance they belong to; being contrary to the Ancients righteous Practice, and their own Christian Precepts and Precedents before their Depravity; with many other of their Fox's unscriptural Impertinencies, about Skimming-dish Hats, Slit Peaks, Waistcoat Slits, unnecessary Burtons, short Sleeves, short black Aprons, painted Bedstaves, Fire-Shovels, Scrues, Forks, Compasses,

Compared with their David's Enemies discovered, p. 140. Howgil's Works, p. 57, 355. Clark's Rod, p. 28, 29.

ses, Plows, Harrows, Andirons, *You for Thou, &c.* Tyranny
 stiled by him *The joyful Order of the joyful Gospel, and Hypo-*
comfortable Order of the comfortable Gospel, glorious crisy detect-
Order of the glorious Gospel, and everlasting Order of *ed, p. 72.*
the everlasting Gospel, &c. are no better than Inno- *Fox's sever-*
 vations. *ral Papers,*
p. 41.

Journal, p. 322. Collection, p. 148, 149. Exam. Grounds and
Causes, p. 30, 31.

Of the unchristian Effects whereof, though they Rich's *Hid-*
 have often by their own best Friends been fore- *den Things.*
 warned in those Books and Pages instanced in the Rogers's
 Margin, amongst many others that might be men- *Christian*
 tioned, to prevent, if possible, their Imposition *Quaker.*
 upon us against the Rules of Truth and Witness *Tyranny and*
 of God in our Consciences; yet have they been *Hypocrisy*
 so far from regarding their Christian Monitors *detected.*
 conscientious Outcries against those their unchri- *Bevens's one*
 stian Intrusions, as that their renowned Brother- *Sheet; and*
 hood of the Society of *Taylor's* have taken it upon *an Account*
 them to enforce those Nick-Nacks upon us, as *of the Life of*
 true Christian Discipline, from which we must ex- *John Peny-*
 pect no Dispensation, as appears by their Epistle *man, p. 107,*
 to their Brethren, entitled, *The Salutation of Gil-* *205. where-*
 bert Latye, *with Eleven other of his Brother Taylor* *in as the Au-*
thor shews
Apostles. *them some-*
what of the

Effects of those their Babylonish Innovations; so he, by way of
Prophecy, truly foretold them, That those their proud self-conceit-
ed Modes, Prescriptions, Laws and comely Orders, as they in their
fall'n Wisdom called them, might all be thrown down, laid waste,
and become as a By-Word or Proverb of Reproach to the Heathen,
as is now near to be fulfilled, say I, to the eternal Shame and Con-
fusion of their first Inventors.

Wherein, after they have commended the Light
 that shines in their Taylor-Hearts, as the Standard
 to try all by, and the Ballance to weigh all in, of
 what sort soever; they declare, *That they being*
met together to discourse of Trades and Callings, and
particularly of their own, having some time discoursed
of Superfluity of Lace, Ribbons, needless Buttons, with
the

Of which their zealous Foxonian Brother's Letter to John Church at the Sign of the Cardinal's Cap in Friday-Street, London, is a worthy Instance, whose Light within him, as guided by the Reverend Fox, not allowing him freedom to use any of those vain worldly

Terms, he superscribed it To John Steeple-House at the Sign of the Superstitious Thing in Sixth-Day-Street; whereby, though he saved himself Fox whole, he sufficiently confounded the Post-Masters in their delivery of it.

the Worlds way of making Cloaths, they conclude, That the Light doth not justify any therein. From whence they and their bigotted Adherents have not only refused to stitch on more Buttons than they thought convenient, or make full-bottom'd Coats, wear or weave scraw'd or flower'd Stuffs, allow painted Callicoes in their Houses, or Pictures of living Creatures on their Signs, &c. but also besides many other ridiculous Impertinencies they have thereby involved themselves, some of them have run on so far in this their Pharisaical Extream, as to burn their Cloaths, Household-Stuff and Working-Tools, &c. to the ruin of themselves and Families; as others have gone Distracted, and others Hang'd themselves, &c. to the Destruction of their Bodies and Souls; of which their Friend *Ruth Buck of Blyeth in Yorkshire*; ——— of *Norwich*; *William Rust of Chatteris, in the Isle of Ely*, amongst many others, are sorrowful Instances: Yet are they so far from seeing their Ignorance and Folly in those respects, as that these their depraved Leaders afore-mention'd, never stopp'd or stay'd until they had manifested their Foxonian Union with those their Taylor Friends, by their general Injunction of their Apostles Absurdities; which brings me to my next Charge of their *Imposition*, as a Crime they (with their Popish Predecessors) have also to answer for before God and his People.

IMPOSITION.

IN order to the proof of which Charge, 'tis necessary to remind my Reader, that as all their aforementioned *Innovations* about Marriage, &c. are

are set forth as the immediate Dictates of God's Melius In-
 Power and Spirit, as Rules and Laws for us to ob- quirend. p.
 serve under the Terms, *Ought not to be, cannot be* 129.
dispens'd with, nor permit or suffer, with others of the C.'s Line
 same Import, in evidence of their imposing Ten- of Truth,
 dency; like those of the *Romanists* we read of against p. 9.
 Marriage of lawful Kindred and Priests; whereby *Truth exal-*
 Kings have been separated from their Queens, Pa- ted, p. 16.
 rents from their Children, Subjects from their *Whitehead's*
 Allegiance, and good Men from their Lives; Go- *Mon. in way*
 vernments confounded, Persecution occasioned, of Answer
 Rebellions fomented, Families dissolved, true Lo- to my first
 vers parted, Bastards begotten, and many sincere Letter.
 Christians ruin'd in Body and Soul; so as the Fox's Jour-
 Words, *Advice and Counsel,* as used by our Qua- nal, p. 229,
 ker Yearly Meeting, carry the Force of Com- 286.
 mands, according to their Friend *Elwood's Expla-*
 nation in p. 40, 44. of his *Truth defended;* 'tis the Works, p.
 less wonder, the same Cause should in like man- 196.
 ner produce the same Effects in some measure a- *Howgil's*
 mongst us; as the Case of *Edwood of Eakrin,* 415.
Thomas Crispen of Liverton in Nottinghamshire, Tho- *Wilsford's*
mas Franklin and Jane Peele of Balland Monthly *Lying Spi-*
 Meeting in *Yorkshire,* and *Widow Herd* in this our *rit, &c. p.*
 County of *Lincoln,* amongst others I could men- 9, &c.
 tion, who have had Bastards through those our *Compared*
 Antichristian Orders, and obstruction of their lawful *with Tho-*
 Marriage, if I be not misinformed. *Johnson's*
Letter.

See Acts and

Monuments, and Fabian's Chronicle, &c. Compared with our En-
glish various Laws, in the Case of King Henry VIII. as cited in
my Reply to G. Whitehead's Allegations.

So I have a certain Letter wrote by *G. White-*
head (as I have ground to believe) in the Name
 of *G. Fox* to *John Whitehead,* dated the 22d of the
 8th Month 1683, concerning one *Shipton* of *York-*
shire, who having married his former Wife's Si-
 ster, contrary to another of their Orders, he tells
 the said *John Whitehead,* *That if the said Shipton*
would not Condemn himself for this his Transgression,
as he had been admonished, by the Laws of Scotland
such

Sure those our depraved Quakers have strangely forgot themselves, since they told the World, That as the Lord never yet said to any People, Go make your selves Church Discipline or Government, &c. so if any King, Prince or Authority took upon them to establish any, they were guilty of Usurpation on the Prerogative of Christ, p. 6, 15, &c. of R. Hubberthorn's Good Old Cause, &c. which they have, it seems, not only now done themselves in the Institution of their aforementioned Orders, &c. but also are grown so audacious therein, as to impose Subjection upon us to those their Innovations, under the Penalty of our Exclusion from Church Communion, as appears by the Instances here recited, compared with that of their Friend Wilkins, stated at large, p. 90. of the Collection of Papers, at the End of the Defence of the Snake, against G. Whitehead's Antidote, &c. well worth Observation.

In favour whereof, they are grown so audacious, as that, besides their Critical Impertinencies about what Cloaths we shall wear at our Marriages, before they'll allow us to consummate our Intentions; some of their Meetings of Discipline have not only enjoyn'd the Parents of such Children as marry out of their Sect, to Disinherit them, under the Penalty of their Exclusion from Church;

Church-Communion, (as Henry Mollinex one of *Witness their* their Preachers, with no small Applause of this *Friend* their Devilish Discipline, nor long since informed *Chafely of* me) but also the Six Weeks Meeting of their *Jordan's* Friends at *Devonshire House* in London, on the 15th *Monthly* of the 5th Month 1690, set forth an Injunction a- *Meeting in* gainst the Burial of such amongst us as marry by *Bucking-* a Priest, &c. who have not condemn'd their pre- *hamshire,* tended Transgression; whereby as they do their *who, as he* utmost towards their Ruin in their Life, they ex- *was worth* pose them to rot above Ground at their Death, if *about 1700* others take not more Christian care of them than *Pound, had a* their imposing Spirit will permit them. *mind to buy*

Wife a Silk
Gown to be married in, according to the Precedent of a Kinsman of his; which being made known to the Friends, they utterly re-
fused to let him take her amongst them, till the Young Woman en-
gag'd herself by Promise, not to be married in it; under pretence,
of its not becoming a Farmer's Daughter, as I am inform'd, though
they allow them to their London Taylors Wives, without the least
Scruple of their tender Consciences, for what appears to the con-
trary.

Nor is their Brotherhood in other Parts any
whit short of their *English* Friends Zeal, in the
prosecution of their *Fox's* Orders against such as
transgress them, by marrying with Infidels; (as
they account all other Protestant Professors besides
their own Sect) in pursuance whereof, one of
their *Irish* Friends, whose Name is *Richard Clark*,
a Goldsmith by Trade, lately told me, That they
in Ireland having made an Order, That if any of their
Children marry with one of another Profession, contra-
ry to their *Fox's* Injunction above-mentioned, their Pa-
rents shall neither give them any Portion, relieve them
with Provision, or suffer them so much as to come with-
in their Houses in order to it: One of their Daugh-
ters, who having so married, venturing to sit on
the Threshold of her Father's Shop in *Dublin*,
whilst he served her with something out of it for
her Money; their *Sanhadrin* brought him under
their Church Ferular, in order to his Exclusion
out of their Communion, for this his Act of Hu-
manity

manity towards his poor distressed Daughter; the Effects whereof he had felt to his Temporal and Eternal Ruin, in all probability, as many others have done, had not he (with no small difficulty) avoided it, by assuring his tender hearted Brotherhood, (of the Order of St. Lucifer) *That as he had let her have nothing but what she honestly paid for (of which the said R. Clark was Witness) he would not for the future grieve their Holy Spirit by relieving her to their Orders Contradiction.*

Not to insist on their vile Abuse towards their Friend *Johnson* of *Thorn* in *Yorshire*, in causing his Cousen's Parents to send her many Miles from him, in order to break off their intended Marriage, to their own and their Parents great Dissatisfaction, as he told me some time before he obtained her.

I cannot pass by their Cruelty to their Friend *Fox's* Daughter, of *Winnesfall* in *Leicestershire*, in causing her said Father to break off her designed Marriage with one in the same degree; under pretence of obliging her to take up the *Cross*, as they called it, in marrying another of their Unity, who infallibly ruin'd her, as a natural Consequent of their Apostle *Fox's* infallible Orders against such Proceedings, as well as Marriage by Priests; in favour whereof they have been known to Excommunicate a Member for marrying a second Wife by a Priest, as they call them, whom they had let go scot-free for getting a Bastard, in the Life time of his first, of which their Friend *J. J.* of *Nottingham* is Witness amongst others; so valuable is their depraved Elders Traditions in their Esteem above our Lord's Injunctions, whatever they in Words pretend to the contrary.

Of which one Robert Farmer of Saffron-Walden in Essex, is a

living Witness, amongst many others, who in Anno 1703, gave me a large Relation of their Impositions upon him accordingly.

before they delivered their Messages among them, to their great dissatisfaction; but that the Consideration of them more properly belonging to the Head of their *Persecution*, caused me to postpone them till I came to that Subject; wherefore shall conclude this, with a relation of their most unchristian Imposition upon me to Condemn my self, for my proceeding in order to Marriage with a Cousen of mine, contrary to their Order in that Case made and provided.

Which Design was no sooner made known to them, but that all Hands were upon me, upon account of this their pretendedly Holy Order against me; for want of a Copy whereof in our Quarter Meeting-Book, Letter upon Letter was forthwith posted to *G. Whitehead* in *London*, for his Advice and Assistance; in answer whereto, after a presentation of a Copy of the Order, with a long Letter of his in its behalf, in way of Reply to one I had wrote to a Friend in our Parts, in favour of my Proceedings contrary to the Contents of it; he, along with his pretended *Rejoynder* (I immediately refuted beyond his Attempts of Defence) presents another Letter of Instructions to three of his Vassals in our Parts, to oppose my Intentions by all means imaginable, and then deal with me in their Church-way for my Opposition, before he knew whether I could defend my self from his Reflections: In Reverence whereto, one runs to her Mother, another to her Brother, and the other to her and to me, with a full-resolution to divide us one from another, or both from their Church; much like those *Popish* Zealors we read of, *That ran first to the Pretor, and then to the Consul, and so on to the Legate, and all to separate poor Spyras Soul from his Body, or both from the Lord*; thus did they foil themselves about they knew not what.

Their next Work being to deal with me, according to this vile Imposer's Instructions; I was forthwith cited to appear at our next Monthly Meeting at *Brautbroughton*, to answer such Things

*

as

as were to be then and there laid to my Charge, as I did accordingly ; where the Matter being esteem'd more than ordinarily Weighty, by the wise Members that compos'd it, they thought requisite to alter the usual Course of the same, by calling in all the Women, to observe their Confusion and Folly ; who were no sooner sat down, but they fell on to expound the several sorts of Whoredoms, Adulteries and incestuous Defilements mentioned in *Leviticus* xviii. after their fashion, to the shaming them almost out of their Senses ; which, though I showed my dislike of, they in a firm Confidence of the Regularity of those their Proceedings notwithstanding against me, not only presumed to demand my Assent and Consent to G. Whitehead and their Errors, in the Order's behalf, but also boldly told me, *That if I refused, I should be by them immediately excluded their Holy Communion* ; which I was so far from being discourag'd at, as I plainly told them, *That as I found nothing either in G. Whitehead's or their Allegations, to convince me of Error in the Matter they accused me ; so since I was, through God's Assistance, resolv'd to rejoin to his pretended Confutation of my Arguments against it, I hoped they would not act so dishonourably, as to Condemn me before I was fully examined.*

Upon which they immediately proceeded to draw up their threatned Instrument of my Exclusion, according to their Patron George Whitehead's Direction, which they had certainly effected, had not John Whitehead oppos'd, in a Sense of my Innocency and the Order's Corruption : However, as the Seeds of their Errors surviv'd his Assistance, some of those Members, against the Advice of others, at a select Monthly Meeting held by Adjournment in *Lincoln* some time after on this Occasion, in my Absence, in some measure execut'd their former Design, by giving forth their Testimony against my Rejoynder afore spoke of, as an Introduction to their further Stroke at me, as appears by the Copy they sent me ; which being in Words and Sense suitable to their Cause,

I shall present the World with an exact Transcription of the same, as follows *verbatim*.

At our Monthly Meeting held at Lincoln by Adjournment, the 14th of the 3d Month 1697.

WHEREAS Henry Pickworth hath offered to this Meeting his Book of Contest for Marriage of first Cousins, being a Rejoynder to George Whitehead's † Allegation; this Meeting hath considered the * Matter, and desires, for Truths sake, he may not trouble the next Yearly Meeting with his Book, which is out of the Unity of this Monthly Meeting, but to cease in this Affair; nevertheless we refer it to the Judgment of the next Quarterly Meeting.

† What, had he but one? * Yet never read a Line of it, as they contest afterwards, tho' I had sent it to their Hands for that purpose.

Signed by

William Sampson,
John Jallind,
John Scrimshaw,
George Good

Thomas Robinson,
Stephen Hall,
Thomas Toynby,
John Harvy.

Not to insist on the Impertinence of those enslaved Bigots (the above-mentioned Subscribers) G. Whitehead makes use of, as the only fit Instruments to carry on his imposing Purposes, who, as they falsely pretended to have considered the Matter of my Book before they read a Line of it, have almost all since been under each others Church Ferula, for their scandalous Actions.

Though this their fine Nick-a-Nack appeared so justly odious to William Pen, at a private Meeting in London soon after, where I obtained a Hearing on't, as that he enjoyn'd its Authors, to race it out of their Monthly Records at their return home; as they did accordingly, to the eternal Ignominy of such pretendedly infallible Noncons: Yet was its Expulsion far from quashing my Antagonists in their Imposition upon me, to Condemn my self for doing what I believed was my Duty, as will appear by what follows.

For being greatly grieved at their Monthly Meetings Disappointment, their Quarterly one thought themselves concerned to take the Matter under their Cognizance, to see if they could make better work of it; in pursuance whereof, they sent Messenger after Messenger, to impose on me to Condemn my self for opposing their Holy Order, and *G. Whitehead's* Allegations in its behalf, in order to avoid my threatned Exclusion from amongst them; wherein, not being able to effect their end, through the Sense God had given me of their Innovations, Corruptions, &c. they cited me to appear before their next Quarter-Meeting, as I did accordingly: where falling on to expound the *Levitical* Prohibitions, according to their Monthly Precedent, which I refuting by Holy Scripture and Primitive Christians Constructions, they, through their flaming Fury against me and the Truth I maintained, finally proceeded to draw up their threatned Paper against me, for want of Ability to confute me. The Contents whereof I also discovering the Falshood and Folly of, in another private Meeting in *London* the Year after, they were, through the Means of *William Pen*, again also obliged to raze the same out at next their Quarter-Meeting, as may be found by their Record, to their Shame and Confusion.

However, as the corrupt Order, the Cause of those confused Effects, still remain'd uncancell'd as true Christian Discipline, how unable soever its Instituters were to defend it; so our Quarter-Meeting being told by *G. Whitehead's* chief Emis-saries, *That what William Pen had done in my favour, was only to palliate my Spirit, to make me more compliant to their Innovation;* instead of soliciting to have the said Order obliterated, according to my Christian Entreaties, they persisted still more vigorously than ever in their impetuous Imposition upon me, to Condemn my self for my opposition on't; in pursuance whereof, after they had broke off my Proceedings with my Cousen, in Reverence to the Contents of its chief Promoter and Advocate

care *G. Whitehead's* Instructions, they thought themselves concerned to oppose my Marriage amongst them, with any other Person whatever, till I, against my Conscience, condemn'd my self for opposing his Arguments in behalf of their said Order against Cousens, as I, to my no small surprizal, soon after found by Experience.

For making Suit to one *Winifred Whitchurch* of London, in order to that righteous Purpose, I was met with a Letter of his officious Agent * *Ab. * Who not* *Morrice* of *Lincoln*, to *John Whitehead* then at *London*, to admonish her Father, *By no means to consent* long after *to my Proceedings*, since I neither believed in their *bad rotted in* *Order against first Cousens Marriage*, nor would be *Goal for* *prevailed on to Condemn my disbelief therein*; which *Debt, for* *being such a barefac'd piece of Popery*, as that *what appear-* *good old Man's Soul abhor'd*, as he told me, upon *ed to the con-* *a sight of their Letter*, he could not conform to *trary, had* *them in answering the Contents of it*, to their no *not I been* *small Mortification*; which redoubling, instead of *chiefly In-* *quashing their Fury*, they studied another Device *strumental* *to obtain their Ends on me*, which in some mea- *in the Dis-* *sure* (though not so fully as they hoped) succeeded *charge of* *him.* *to their Wish.*

For their several abortive Exclusions drawn up against me, through their wicked *Whitehead's* Instigations, proving insufficient to answer his ungodly Ends, whilst my *Rejoinder to his Allegations in their Orders behalf* stood over his Head unanswerable, he would by no means be prevailed on to admit me to propose my Intentions of Marriage in their *London Meetings of Discipline* with the said *Winifred*, (though no ways of Kin to me) till he had made me promise to make away my Book in *behalf of first Cousens Marriage against him*, for want of ability to confute it; the which Imposition, as I was forc'd to submit to, to my no small Trouble and Damage, in coming back near a Hundred Miles to Transcribe it before their next Six Weeks Meeting, (as a necessary Trick for the Tricker); so that he might be sure, as he thought, to get shut of it, he, according to *Rome's*

*See the same
as cited in
his Select E-
pistles.*

corrupt Precedent towards *John Wickcliff's* Bones, and his own *Scottish* Law upon *Shipton*, took great care to order his Agent *Robinson* to see me commit it to the Flames in his Presence, and give him Notice when done, as he did accordingly; which yet did not give me Liberty to make the Publication I was oblig'd to by their Rules the next time I came up, through another of their Orders of their *Fox's* Invention, which requires us to bring a Certificate of our Conversation and Clearness from all other Women, &c. before we give notice the first time of our said Intentions, contrary to the Method used in our County of *Lincoln*, &c. (which, as it regularly can, it only does insist on it at our second Publication); through the want of which Formality, as I was most abusively sent home again another Month till I obtained it, so when I had, I had still like to have been never the better when I came up again, through the violent Opposition of this abominable Imposer, for want of my Condemnation of the Matter of my Book, lest another *Phoenix* should arise out of its Ashes, as hath since done to the no small Mortification of such an audacious Impostor, whom nothing can be too bad for; since it is not only me, but many other of our sincere Friends also, whom he (and his depraved Colleagues of the Second Days Meeting) hath most basely abused by their unwarrantable Impositions; who, in like manner, struggled hard to prevent their Effects, by removing the Cause in their first Institution, &c. as I am not only ready to prove by the several printed Books and Papers of our true Friends *Robert Rich*, *John Perrot*, *William Mucklow*, *George Bishop*, *Benjamin Furley*, *John Wilkinson*, *John Story*, *John Swinton*, *Thomas Crisp*, *William Rogers* and *John Penyman*, among others; but also by divers private Letters of *John Lyeth*, *John Hgg*, *John Whitehead*, *John Cox*, *John Gratton* and *Martin Mason*, now in my Custody, in answer to *George Fox*, *George Whitehead* and *John Blakeling*, with their Accomplices, in behalf of their Innovations, when called to it: In the

the Institution whereof tho' Geo. Fox had a great hand ; yet as I, in a Sense of his variable Disposition in the Matter of Kingly Government, Magistracy, buying of Tythes and Marriage Proceedings, &c. have ground to believe, he might have been reclaim'd from his Errors in those respects, through the means some amongst us used for that end, had not George Whitehead strengthened him therein by his officious Defences ; under pretence, *See his Accuser, p. 41.* That as the heavenly Motion to make Orders came not on George Fox alone, he could defend his Cause better than he himself could ; so how blame-worthy soever George Fox was in their first Institution, George Whitehead is much more condemnable in supporting what would otherwise have long since come to nought, for what Fox could have done towards their continuance, had he withheld his defensive Hand from their Imposition : Wherein he and his Abettors have shown themselves so far remote from our Friend *Is. Penington's Opinion, That we may serve God acceptably in different Practices,* that they have proved themselves, those unlearned Woolfish Dogs Ed. Burrow's had a Vision of, who instead of bringing our Stray-Sheep into Christ's Fold of Rest, by driving them gently, according to our Lord's Method, have drove them quite away from it, by biting them, to the ruin of them and their Fleeces, through their furious pursuit of them in the Imposition of their Foxonian Impertinencies, before convinc'd of the Truth of them ; where they are like to remain according to the said Vision, till those Woolfish Curs be chain'd up, and their Goatish Collegues cashier'd from amongst us, who have thus disturbed them.

That it is he that hath been our chief Disturber ; 'tis he that hath poyson'd the Minds of many well-meaning People ; it being he, that by his false glossing and base perverting, hath drawn the Edge of our chief Opponent's Pens against us, who, if we still stand by, and will not bring him forth, nor condemn his Errors, their Hand (as one of them says) will still be heavier upon us, as we have found true by Experience.

See George Bishop's Warning against them, as cited p. 34, 67. of Tyranny and Hypocrisy, compared with p. 27. of the Testimony of H. Penington in Thomas Crisp's Collection of Testimonies; and p. 28. Part 4. of Rogers's Christian Quaker, with p. 107, &c. of the

In order whereto, as our truly worthy Friend George Bishop, &c. forewarn'd them of the Consequence of their imposed Innovations; Whereby, says Benjamin Furley, if any Separation happen amongst us, it would be through George Whitehead and his Partners Lording, Ridged, Driving Spirits, in taking upon them to prescribe Rules and Orders for themselves and all others of the same Body, whether the Lord lead them into them or no; wherein as they persisted, the Lord himself would break them, in turning them one against another, according to their true Friend John Wilkinson's Prediction, as they have since found he hath done, to their Shame and Confusion: The Consideration whereof brings to mind another predictive Vision of another true Friend of ours, of the final End of them, entitled, *This is what Mary Mitchell saw, who dwelt at Bright Hemston in Sussex, and laid down the Body at Aberdeen in Scotland, in a good Condition, after she had travelled far in that Land, on Truths Account, she having a publick Testimony.*

&c. of the Account of the Life of John Penyman.

Which Vision is, as related by her self in a certain printed Half-Sheet she published afore her Departure, as follows,

Note, This was as our Friends stood in their Primitive State, before G. Fox set himself up in the place of Christ, and we as such ador'd him, in imposing his

On the 3d of the 12th Month 1694-5.
As I lay on my Bed, I saw spiritually a very rare spacious Building, such a one as I never saw before for Rarity, without-side of it; and then the inside was brought before me, and there was a brave light large pleasant Room, which was very well furnished with pleasant Things; and I saw till it became a very serviceable House for many Things; but at last, I saw one come and enter into the pleasant Room, and began to lay a Foundation, and went away again, and still as he came he kept on Building, till at last he had built a Throne, and began to Reign, and they of the Household

Innovations as the Spirit's Dictates, and exalting him as the Lord's anointed, to set forth Orders to guide our People by; when such as adher'd to him presently apostatiz'd, and turn'd Persecutors of the Lamb and his true Followers, as the Vision shows us.

bold began to worship him ; and under the Throne I saw a Lamb, which would fain arise ; but the great
 † PERSON, and they of the House together, would † George
 not suffer the Lamb to arise, but wounded it, and Fox in his
 strove as much as in them lay to slay the Lamb. Life time,
 and now

George Whitehead the Successor in his Popedom, in Conjunction with their Cardinalian Collegues of their Second Days Meeting, London.

And at last there was a * PROPHET sent to * Yea, divers
 this House to warn it, which said, Oh House, House! true ones, as
 Hear the Word of the Lord, This is not the Robert Rich,
 Householder that Reigns in thee ; let the Lamb John Perrot,
 arise, for this is that which will cast the strong George Bi-
 Man out ; and much more after this manner : But shop, Benj.
 this great Man, and they of the House together, were Furley, John
 very angry with the Prophet, and with the Lamb, Swinton,
 because it strove to arise, and the more it strove to arise, John Wil-
 the more it was wounded and oppressed ; and the great kinson, John
 Man became very great, and was much set by by those Story, Widow
 of the House. Whitrow,
 and John
 Penyman,

amongst others ; all which, instead of adhering to, they stig-
 matiz'd for dark separate Spirits, betraying Judas's, and cur-
 sed Apostates.

And when this great Person had reigned long, the † George Fox
 pleasant Room became very dark and full of Rubbish, formerly,
 and they of the House began to be afraid ; but the † and now
 GREAT MAN perswaded them, All should be Geo. White-
 well : But there was a Prophet sent several times, head his Suc-
 but there was no regard taken of him, nor yet of the cessor, of
 Lamb, but the more it strove to rise, the more it was whose deceit-
 smitten and wounded, till at last it was slain ; and ful Perswa-
 after the Lamb was slain, under the Throne there arose sions of that
 a Fire, which did burn up this Building in a Moment Nature, as
 of Time, and so it ended. our last
 Yearly Meet-
 ing was

Witness, he and they shall feel the Effects with a Vengeance, thro'
 the Fire now kindled against them, for giving heed to him, in
 fighting our Christian Travels for their Restoration, unless pre-
 vented by their speedy Repentance.

Thus, as we have seen a fair way, we have from hence good Cause to hope, that we shall shortly see a full End of those our depraved Teachers *Babylonish* Inventions, and not without reason, since as their Imposition hath been the occasion of divers fatal Consequents amongst us, as afore-proved; the consideration thereof finally brings to mind the Declaration of their Friend *Michael Russel* concerning them some Years since in my Audience, of which having seen some of those evil Effects I had in part notified on the occasion afore-mentioned, he was pleased to tell me, *That the Londoners were often busy in erecting very fair Structures to look upon, but for want of fixing them on a solid Foundation, they wrought and wrought underneath like a Quick sand, till at length they came tumbling headlong; as I have no Cause to question but their Erectors will also after them; since, as they have proved themselves of those wicked Husbandmen our Lord foretold us of, who cried, This is the Heir, come let us kill him, that his Inheritance may be ours; so I must tell them, That instead of obtaining the possession of it, by their barbarous Murther of the Life of Jesus in his faithful Messengers, the Lord of the Vineyard is nigh to come, who will miserably destroy them, as he in Mat. xxi, &c. hath foretold them.* Which brings me to my next Charge of their *Infidelity*, as an Introduction to their dreadful Downfal; in a deep Sense whereof I humbly hope the sincere amongst us will speedily come (with me) from amongst them, that they may escape their Plagues, by refraining those many great Sins those pretended Perfectionists are found guilty of, through their unbelief in Christ the true Lord of Life they in Words make Profession of.

INFI-

INFIDELITY.

IN order to the proof whereof, if they be guilty of Infidelity, that do not believe in Jesus Christ as a distinct Person at God's Right-Hand in Heaven without us, as no true Christian that owns Scripture Testimonies of his Ascension into Heaven, will offer to question.

Then those our depraved Quakers of our Foxonian See Fox's Stamp, having not only often denied him, as a Great Myst. distinct Person at God's Right-Hand in Heaven without p. 174. us; but also utterly detested all Faith in him as distinct from the Saints as abominable; under pretence, Christ ascended, p. 24. That he went from his Disciples as a Shadow; with more to this purpose; those our depraved Quakers 44, 69. are guilty of Infidelity. Brief Discovery, p. 14.

Appendix to Reason against Railing, p. 17. Fuce's Fall of a great visible Idol, p. 15, 19, 21. Sword of the Lord drawn, p. 5. Burrow's Works, p. 38. Howgil's Works, p. 251. Ang. Flag. p. 204, &c.

2dly. If they that believe not in Christ as God and Man in one Person, be guilty of Infidelity; then those our depraved Quakers having expressly declared their disbelief in him as God and Man; under pretence, that the Assertion That Jesus Christ is God and Man in one Person is a Lie; those our depraved Quakers are guilty of Infidelity. See their Sword of the Lord drawn, p. 5, &c. as defended p. 174. of

their Fox's Great Myst, as cited p. 571. of Fr. Bugg's Retrospective Glafs.

3dly. If they that expect not Justification by and through the Blood of Christ, as it was shed without the Gates of Jerusalem for that end and purpose, be guilty of Infidelity; then those our depraved Quakers having so expressly declared, That they see no need of directing Men, either to Jesus Christ or his Blood for Justification; under pretence, That as the Scripture no where says, It was shed at Jerusalem for
† that

Geo. White- *that end*; so the true Apostle directed them to the
 head's *Light* (meaning the Light given to all Men coming
 of *Christ* into the World) for the Blood of Jesus to cleanse
 within, p. 38, 39, 53, them, &c. which Light as they come to, they
 &c. cease remembring his Death at *Jerusalem*, as a
Great Myst. Doctrine that need not be preached; with more
 p. 250. to this purpose; the depraved *Quakers* are guilty
Several Pa- of Infidelity.
pers printed 1670, p. 22, 58, 59. *Serious Apol.* p. 148. White-
house's Doct. of Perfection, p. 19. *Quakerism a new Nick-Name*,
 p. 6, 12.

4thly. If those that believe not the *Blood of Christ*
shed upon the Cross to be more excellent and precious
 than the Blood of any other Saint, as to the *Essence*
 and *Matter* of it, be guilty of Infidelity; then our
Antidote depraved *Quakers* having so expressly denied it to
 Ven. p. 223. be more than the Blood of another Saint, as to the
 Light of *Matter and Visibilty* of it; those our depraved
 Christ with- *Quakers* are guilty of Infidelity.
 in, p. 58, 59.
in Defence of their Friend Solomon Eccles.

Apol. p. 148. Not to insist on their Denial of Justification by
Reason a- that Righteousness of Christ, which he in his own
gainst Rail- Person fulfilled for us, wholly without, as a Do-
ing, p. 67. ctrine of Devils, and Arm of the Sea of Cor-
 ruption, &c.

5thly. If they that believe not in *Christ any other*
 way, than as a certain Seed or Principle in Man, to
 which the Promise was made, be guilty of Infidelity;
 then those our depraved *Quakers* not believing in
 Jacob found *Christ any other way, than as a certain Seed or Prin-*
 in a Desert *Land,* p. 6, 7. ciple in Man to which the Promise was made; under
Brief Disco- pretence, That the Body he took upon him in the
 very, in An- *Womb* of the Virgin, strictly considered, is not
 swer to John the Seed spoken of in *Gen. iii,* &c. those our de-
 How, p. 21, praved *Quakers* are guilty of Infidelity.
 &c.

Naylor's Love to the Lost. Pen's Part of the *Christian Quaker*, as
 they call it, p. 97, 98. *Ang. Flag.* p. 213. compared with the In-
 stance recited, p. 125, 126, 129, 134. of the 1st Part of the Defence
 of the Snake, against G. Whitehead's *Venomous Antidote*, &c.

6thly. If

6thly. If they that expect not to be saved by Christ without a performance of the Works of the Law, and answering every demand of Justice, &c. may be said to be guilty of Infidelity; then those our depraved Quakers having so plainly told the World, *That God doth not accept of any, where there is any failing, or who doth not fulfil every demand of Justice; under pretence, That Justification of Persons, is not from the imputation of another's Righteousness, but the actual performance and keeping of God's righteous Statutes, &c. since, if that Doctrine was granted, God's Ways would not be equal, &c. those our depraved Quakers are guilty of Infidelity.* Burrow's Works, p. 32, 33. compared with Pen's Sandy Foundation, and p. 22, 25, 26. of Naylor's Answer to the perfect Pharisee, as cited p. 2. of the Quakers Jesus, Pen's Serious Apol. p. 148.

7thly. If they that expect not Christ's second coming in his glorified manner, with his Saints with him in order to the Restitution of all Things, according to the Sense of those Scripture Texts heretofore notified under the Head of their Error, may be accounted guilty of Infidelity; then those our depraved Quakers being so far from expecting any such glorious Appearance of Christ for that glorious purpose, as that they expressly tell the World, *That those who took heed to the Light, will cease from all outward expectation of his coming, their Opponents might look till their Eyes dropt out, before they saw him so come to save them; under pretence, of their having witnessed him come the second time without Sin.* John Whitehead's Reasoning, p. 4. Whitehead's Nature and Hope, &c. those our depraved Quakers are therein also guilty of Infidelity, in Evidence of this my Charge against them. Light and

Life of Christ within, p. 18, 40, 41. Some Principles of the Elect People, p. 71. Fucci's Fall, p. 2, 3, 4, 5, 6, 7, 19, 20, 34. Appendix to Pen's Reason against Railing, p. 26, 47. Antidote Ven. p. 112, 195, 197. Eccles's Musick Lecture, p. 19, 20. Norton's Manuscript, as cited p. 98. of the 2d Part of the Defence of the Snake, against Whitehead's Antidote.

In further proof whereof, the Reader may find many more Instances in *Robert Gourdon's Christianity vindicated*, compared with Sect. 10. of the *Snake in the Grass*, and *Defence of the same against G. Whitehead's Antidote*, with *G. Keith's Several Narratives of his several Conferences*, &c. to which I refer them for more full satisfaction, and shall descend to give Instances of their *Hypocrisy*, as a natural Consequent of this their Crime that leads to it.

HYPOCRIST.

P. 5. of
New-Eng-
land's En-
sign, &c.

AS an Introduction to my proof of this Charge, I think good to remind the World, that a certain Quaker, taking occasion some time since to declare his Sense of New-England's Hypocritical bloody Church of persecuting Presbyters, thus expresses himself; *I have sometimes, says he, said within my self, a Man that hath a covetous deceitful rotten Heart, lying Lips, a smooth fawning flattering Tongue, short Hair, and deadly Enmity against those called Quakers, that oppose their Ways; such a Hypocrite is a fit Man to be a Member of any New-England Church.*

In like manner may we now justly say, as I have also often said within my self, *That one that has those corrupt Qualities, with a Thousand more as bad or worse, if he wear but plain Cloaths, say Thee and Thou, keep on his Hat before Magistrates, refuse a religious Oath, deny the use of Defensive Arms, own George Fox as the Lord's Anointed One, and have but Malice enough against all that oppose his unchristian Impositions, &c. such a Hypocrite is a fit Member of our depraved Quaker Church. Hypocritical to purpose! As I shall show as follows.*

Since

Since 1st. What greater Hypocrisy than for them to plead for it as their Principle, To leave every one to their own freedom, and the Grace of God in themselves, for Direction in their Religious Concernments; under pretence, of its being most comfortable to see Brethren walk harmoniously together, in the midst of various and differing Practices, &c.

Hubberton's *Light of Christ within*, p. 8, 9, 15, 16, 18, 19.
Crook's *Testimony*, as cited p. 71.

of Pen's *Judas and the Jews combin'd. Together with If. Penington's New-England Banishment. Authority and Government which Christ excluded*, p. 76, 81, 82, 83, 84, 85, &c. Penington's *Collection*, p. 240, and *Testimony*, as cited p. 3, &c. of Tho. Crisp's *Collection*, &c.

Whereas they are so far from any such Christian Principle notwithstanding, as they get into Power to persecute, as that they cry out against the Claim of it in their own Dissenters from their Corruptions, as a loose Plea tending to Rantism.

Pen's *Brief Exam.* p. 7, 11, &c.
Compared with Elwood's *Antidote against Rogers's Insect*, p. 78. and Pen's *Spirit of the Hat*, as cited p. 97. of Fr. Bugg's *Pilgrims Progress*.

2^{dly}. What greater Hypocrisy than for them to affirm, That they do not condemn all the Christian World but themselves, as their Opponents have charged them; under pretence, That they own the Waddenses of old, with all the sincere hearted of all Persecutions now, as their Christian Brethren.

See Penington's *Works*, p. 310, &c.
Wyeth's *Ang. Flag. Sect.* 14.
Whitehead's

Sober Expost. p. 94. &c. *Power of Christ vindicated*, p. 22, 24. with more proofs in my *Manuscript of their Apostacy*.

Whilst they are so far from any such true Christian Charity, as that besides their repeated Condemnation of all other profess'd Protestants, as *The Seed of the great Whore of Rome*, &c. if any of their Members happen to Marry in any other Protestant Society besides their own Sect, they not

Burrow's *Epist. to Fox's Great Myst.*
Fox's *Select Epist.* p. 277, 279, 280.
only Parnil's *Works*, p.

114. West about Marriage, throughout. Fox's *Heathens Divinity*, &c. Burrow's *to the Camp of the Lord*, p. 2. Eccles's *Musick Lecture*, and *Quakers Challenge*, &c.

only disown him as a Person joyn'd with Infidels in the time of his Life, but also refuse them Burial amongst them after they are Dead; under pretence, That none others are in the Truth but Quakers.

Fox's Great 3dly. What greater Hypocrisy than for them to
Myft. p. 271. cry out against others as Apostates, in keeping
Professors their Meeting-House Doors with armed Force,
Catechism, lest any should be moved by the Spirit of the
p. 36. Lord to speak from the Lord amongst them
Papists
Strength broken; p. 59. Burrow's Epist. p. 22.

Penyman's Whilst they themselves are guilty of the same
Trafts, 2d Crime in effect towards their own Friends, in
Part, p. 1, 2, keeping such of them out by force, as are moved
3, 4, 5, 6, 8, by the same Spirit to declare against their Corrup-
10, &c. tions. In way of Excuse whereof,

Whitehead's 4thly. What greater Hypocrisy than for them to
Truth and pretend, That their Yearly Meeting Door is not
Innocency, lock'd, barr'd or bolted, as prohibited, because
p. 43. they have a private one (under Sufferance they
 keep guarded) that is not.

Whereas they well know (what I amongst o-
 ther have often found by Experience) That their
 Yearly Meeting House proper and publick Doors
 are lock'd, barr'd or bolted, contrary to the Laws
 Direction, to their own Contradiction. In De-
 fence of which unlawful Practice,

5thly. What greater Hypocrisy than for them
 one while to pretend, That their Yearly Meetings are
See Bugg's not for Worship but Discipline, in order to escape
Preface to legal Punishment for keeping their publick Doors
the 2d Edit. lock'd, barr'd or bolted, to prevent their Christian
of his Pil- Monitors from Entrance to detect their Corruptions.
grims Pro-
gress, p.
56, 60.

Compared with p. 11. of Whitehead's Reply to his modest Defence.
 Just Censure, p. 36. Truth and Innocency, p. 39, 66. Pen's Preface
 to Fox's Journal. Quakers Plea, p. 11.

Whilst they at another time confess, (what is
 well known by Experience) That those Meetings are
 as well for Worship as Discipline, to their own Con-
 futation.

6thly.

6thly. What greater Hypocrisy, than for their *Pennsylvanian* Collegues, not only to cry out of (but also most abusively prosecute) such of their own profess'd Friends as confronted their Errors, in the Time of their Meetings for Worship, as a Fact unsufferable amongst them.

Whilst they were so far from censuring any of *Heresy and* their ancient Friends that confronted the National *Hatred*, p. Ministry in the Time of their Worship, as that 4, 5. they quietly permitted (if not encouraged) their Preacher *Delavall* to interrupt *George Keith* in his publick Testimony in their own Meetings, before his Exclusion out of their Communion, contrary to their own Provincial Law, that enacts, *That no Man be disturbed in the practice of his Religion, tho' of a different Perswasion*, to their own Contradiction.

7thly. What greater Hypocrisy than for them to affirm, *That they durst not for Conscience sake dishonour their Holy Profession, by giving Bond for their Appearance in Courts of Judicature, when required by Authority*; under pretence, of their being sufficiently bound by the Truth they profess, to appear according to their Promise without them. *Dewsberry's Collection, p. 83. An Account of some Grounds and Reasons, p. 24.*

Whilst yet they stick not to enjoyn one another to bind themselves in such Bonds, to stand to the Award of such Persons as they depute to end their Differences in Matters of Meum and Tuum, under the Penalty of their Church Censure for their Refusal; through their well grounded Experience of the insufficiency of their magnified Truth, to oblige them to do their Duty to each other without them. Again, *See their private Minutes of their Yearly Meeting of Anno 1697, &c.*

8thly. What greater Hypocrisy than for them to affirm in like manner, *That they durst not dishonour their said Profession, by giving Bonds for their good Behaviour, till the Time of their promised Appearance, at the Demand of Authority*; under pretence of their being bound by their Truth, to behave themselves well without them. *Collection, p. 77, 78.*

Whilst at the same time they set forth Orders to bind one another from lawful Marriage a full
*
Year

See their Year after their first-Wife's Decease, as a Duty
York Yearly the Spirit obliges to ; under pretence, they should
Order, com- otherwise be liable to seek new Wives in a Month
pared with or less after their first was dead, were they not by
their Friend such Orders confin'd from 'em.
Walter Myers's Defence of it.

Fox's Jour- As there can be no greater Hypocrisy than for
nal, p. 624; them to deny uncovering their Heads, or bowing
625. their Bodies to any Christian Magistrate or Mini-
Cole's Qua- ster, as an unchristian Practice they can by no
kers cleared, means subject to:
p. 22.
Barclay's Apol. p. 515, 529, 531, Picture of Quakerism, p. 90.

Vindiciae Whilst they at the same time not only make
Verit. their Servants and Apprentices stand bare-head
Innocency a- before them, under pretence of Conveniency, &c.
gainst Envy, but also plead for such bodily Homage towards
p. 18. their own approved Teachers, as Duty towards
Naylor's An- them, in Reverence to the Light within ; though
swer to Hid- their renowned Barclay renders such Pretences as an
den Things: Inlet to Idolatry. So,
Fox's Letter
to the Parliament, at the End of Naylor's Trial.

Whitehead's 10thly. As it is the highest Hypocrisy for
Antidote, them to plead King Charles's Act of Indemnity (a-
p. 24. mongst other Impertinencies of their own Inven-
Truth and tion) as sufficient Answer to their Opponent's
Innocency; Objection, of their Fox's virulent Reflections on
p. 31. Kingly Government in the Time of the Common-
Christ's wealth, as if they were now of a different Sen-
Lambs de- timent.
fended.

When in evidence of the contrary, they have
 so audaciously commemorated those Reflectious
 Books of his (with the rest of their Heretical ones)
 in their late printed Collection of Titles, as wrote
 on Truths Account, and printed for its Service ;
 so I hope they won't blame me for reminding them
 of his and their Hypocritical *Up's* and *Down's*, as
 Charges they have yet to clear themselves of also
 on this Subject. In order whereto, 11thly:

11thly. What greater Hypocrisy than for their Patron Fox to cry out in our Names, against all Earthly Kings, &c. as Antichristian; under pretence, That as Christ was King alone, the Cave *Joshua* put those of the *Canaanites* in, was a fit place for them; with much more to this purpose, in order to prepossess the World against King Charles's Restoration.

12thly. What greater Hypocrisy than for them Whitehead's
to pretend, *Their said Fox in his Reflections on such Truth and*
as doted on an Earthly King to Rule over them, only Innocency,
meant persecuting Kings, who were Mad at the Child p. 30.
Jesus. *Innocency*

Whereas, besides his Vacation of their Office, Fox's *several*
(in his pretensions that Christ faith, *Love your Enemies*, contrary to the practice of those Kings, who *Papers, printed 1660, p.*
defend their outward Cities against such as assault them) he not only affirms, *All Kings and Emperors* 8, 9, 10, 11.
since the Days of the Apostles, have been set up among 16.
the Apostates, (for which Cause the true Christians *News out of*
ought to live upon the Heads of 'em); but also *the North, p.*
tells the World, *That they that mind them are Enemies* 18, 19, 20.

Burrow's
Collection.

mies to the Cross of Christ, and Traitors to the Author of it; since, as there shall be no King but Jesus, all Kings and Rulers must down and cease; as a plain evidence, that he meant not only persecuting Kings, as they would perswade the World, but all outward Kings in general, to his Defenders Contradiction.

G. Bishop's
Warnings to
O. Cromwel,
p. 10, 11,
14, 19, 27.
*West answer-
ing to the
North, p.*

13^{thly}. What more abominable Hypocrisy than for them (after they had almost deafened their Persecutors in Oliver's Time, &c. with their impetuous Outcries, *How valiantly they had fought against the King and his Cavaliers, in behalf of Liberty and Property; as a Matter that merited their Favour towards them*)

96, 102, 103. *Epistle to the Generals, Captains and Officers, &c.*
p. 1, 3, 6. *Quakers Plea, p. 5.*

*Epistle from
the Harm-
less, &c.
with the Sum
of such Par-
ticulars as
were charged
on G. Fox,*

14^{thly}. To run to his Son Charles the Second upon his first Arrival, in order to deafen him with their Pretensions, *To be the only Harmless and Innocent Ones, that were so far from fighting against him or his Father, as that they never used the outward Sword, or ever could use it against any Man, whatever they suffered for want of it.*

p. 2, 3. Fox, concerning the overturning King Charles, p. 6, 10, &c. *Brief Declaration, p. 4, 5. Controversy with the Bishops, p. 1, &c. Compared with p. 72. of the Life of J. Penyman, and Quakers unmasked.*

Ang. Flag.
p. 327.

14^{thly}. What more horrid Hypocrisy than for them to affirm, *That they did not approve of putting K. Charles the First to Death, nor ever gloried in it; under pretence, That they were not a gathered People when that was done.*

Whilst yet they not only let their West answering to the North stand uncondemned, wherein they call him a proclaimed Traitor, and render his Death as the Effect of God's righteous Judgments upon him,

79, 89, 94.

Fox's Select

Epistles, Part 1. p. 2. with his Epistle to the Generals, Captains, Officers and Soldiers.

for the Evil Deeds he had committed; but also stick not to recommend their Reverend Fox's *Select Epistles*, as a Book worthy of our serious perusal; wherein they have confess'd, to their own Contradiction, *That they were a gathered People in several Parts of the Nation, several Tears before his Execution.*

15thly. What greater Hypocrisy than for them to cry out against their Opponent *Clapham*, as a temporary, mistaken, rizing Hypocrite, in turning to King *Charles* the p. 51. Second, after he had set forth *Oliver Cromwell* and his Army (in his *Stone smiting*) as the Lord's Honoured Worthies, whom he had raised up to effect those great Changes, in pursuance whereof he advised them, *To carry on the Lord's Work.*

Whilst yet they themselves are much more guilty of the same Crime (if it be one) in so turning, after they had infinitely more exalted the said *Oliver* and his Army, in their *Good Counsel* (as they call it) amongst others of their Books for the same Purpose.

16thly. What greater Hypocrisy than for them to pretend, That they are fully satisfied with the Limitation and Succession of the Crown, as the same is and stands settled, by an Act, declaring, *The Rights and Liberties of the Subject, and settling the Succession to her Majesty Queen Ann, and the Heirs of her Body being Protestants, and those of the Princess Sophia, Electress and Dutches Dowager of Hanover after her, &c.* as if they were mighty Friends to the National Protestant Church, and our Kingly Government in an Hereditary Succession. *See their late Paper of Abjuration they printed and sent us to take in the Country, when we went to Vote for Members of Parliament, compared with*

Whilst they not only let their Friend *Josiah Cole's* Book stand uncondemned, wherein he declares in our Names, *That we Quakers are separated from that which is called the Church of England, because they stone, &c.*

H 2

are Fox's several Pa-

pers, p. 8, 9. *News out of the North. Burrow's Epistle at the Front of Fox's Great Mystery, and Advice to the Parliament in Anno 1659. cashier'd out of his Collections, though cited by John Penyman in p. 6. of his Quakers Contradictions, and F. B. in p. 6. of his late Picture of Quakerism.*

are so far separated, degenerated and apostatiz'd from the Doctrine, Principle, Spirit and Practice of the true Protestants, as that though they call themselves Christians and Protestants, they are no more true Christians and Protestants than the Papists (from whom the Protestants separated) were the true Church, because they said so: But also that part of their Fox's and Burrow's Epistles remain uncensured, wherein they exclaim against a Succession of our English Kingly Government in an Hereditary Line, as a great Grievance this Nation hath been enslaved with.

17thly. What greater Hypocrisy than for their Justice Jennings, with the rest of his Pensilvanian Collegues, to Swear in effect to defend the Queen, in saying, *We whose Names are here-underwritten, do sincerely promise and solemnly declare, in the presence of Almighty God, That we will bear true Faith and Allegiance to her Majesty Queen Ann, and will her defend to the utmost of our Power, as well as supports to be port and maintain, &c. the Limitation and Succession Oath, to of the Crown, against the pretended King James, &c. his and their Contradiction, as elsewhere notified.*

See Daniel Leed's Great Mystery of Fox craft discovered, p. 10, 11.

* They should have added, Unless it be to save our selves or Sloops, and

then we shall make no scruple on't, having freedom to use the Sword as Magistrates, or hire others to use it for our own Ends, though we Damn it as Unchristian in our Queen's Defence.

And as soon as they have done, in effect, Swear back again, by their annex'd Declaration, *That by this their Promise (as they call it) to maintain and defend the said Limitation and Succession, &c. their true Intent and Meaning is, to do all and every thing according to their Duty in order to it; PROVIDED it be not understood, * That they thereby oblige themselves to use Force and Arms, which for Conscience sake they cannot do: Whereby they undo all again, in leaving our Queen exposed, and the Succession in as much Danger as they found it, to their own Contradiction; in pursuance whereof,*

18thly. What greater Hypocrisy than for them to pretend, *That the Reason why they could not sign the*

the Association, according to the Act of Parliament in See their an-
that Case provided, was not out of any Dissatisfaction cient Testi-
to King William, but only, because they could not for mony, as
Conscience sake fight for themselves, or any Man else. they call it,
of the 23^d
of the first Month, Anno 1695-6. with p. 14. of W. Pen's Preface
to Fox's Journal compared with F. B.'s Pilgrims Progress, p. 193.

When as their Friend William Mead, not only See the lat-
made no scruple to fight with the Padder that af-ter Part of
faulted him, in order to the Defence of himself J. P.'s Qua-
and Money; under pretence of the Spirit's assist-ker unmask-
ing him; but also (besides their Warring under ed, in way
Oliver Cromwel against the King and his Cavaliers) of Reply to
'tis well known, their Pensilvanian Collegues not G. W.'s pre-
long since hired Men to fight against Babie and his tended An-
Crew of French Pyrates, to retake their Sloop they swer to it;
had got out of their Harbour; as an evidence, Compared
that they would have fought themselves for any with Is. Pe-
real Conscientious Scruple they had, had there not nington's
been others to have been got to save their Bones for Great Que-
their Money. stion, p. 14.
Declaration
to the di-

stratked Nations. R. H. Good Old Cause. Rich's Hidden Things.
F. B.'s Quakerism drooping, p. 137.

Not to insist on their Hypocrisy in offering Hubber-
to subscribe the Substance of the Oath of Al-thorn's Dis-
legiance, whilst yet they refuse Submission to all course with
the Forms of it as Unchristian; as if their Testi-K. Charles
mony against Oaths consisted in their Disallowance II.
to Swear substantially, whilst others only Swear John White-
formally, which I wish was the worst Fault they head's Works,
are guilty of. p. 263, 264.
283.

Howgil's Trial, 4th and 6th side. Fox's Trial, p. 10, &c. ascited
p. 6. of Quakers unmasked.

19thly. What more horrid Hypocrisy than for Compared
them to pretend, That the Lord hath so formed them, with their
as that they can't but be Obedient to the King, as an Ar-Friend Ste-
gument against the Imposition of Oaths on them for phen Crisp's
their better Obligation to it; when as they thro' Imposition
the Experience of their Unfaithfulness toward on his Qua-
ker Credi-
each

21st, as cited each other on their verbal Promises) have refused
 p. 25. of to lend one another Money upon their written
Quaker un- Securities by Mortgage, &c. till their wanting
masked, and Brotherhood has given them satisfaction their
 p. 6. of the Land was not pre-engaged; by his subjection to
Defence of their Imposition of such Terms of Asseveration to
it, together the contrary, as they have owned to be a substan-
with the tial Oath.
Treatise en-
 titled, *The Quakers Wickedness*, p. 5, &c. and their Friend Ri-
 chard Thompson's *Misfortune in venturing to Trust them upon their*
Word without Bond, which he sadly rued in my Audience a little
before his Expiration.

Wyeth's Pri- 20^{thly}. What more notorious Hypocrisy than for
mitive Chri- them to affirm one while, *They own a Christian Ma-*
stianity, p. gistry, as God's Ordinance for the Punishment of Evil
 41, &c. *Doers, by the Sword Civil and Military; under pre-*
 Penington's tence of there being need of it, to keep down the unruly
Works. Part, whilst Men are composed of Flesh and Blood;
 Crook's Col- with more to this purpose.
lect. p. 206.
 Noble Salut. p. 17, &c. Parnil's Collection, p. 81, 82, 84, 206.

Barclay's A- Whilst they another while invalidate the End
pol. p. 567. of it, by renouncing the use of the outward Sword
compared in their Hands against such, as Unchristian; un-
 with p. 560, der pretence, *That if the Magistrate be a Christian,*
 &c. *or desires to be so, he will love his Enemies, according*
 Viviers's Vi- to his Lord's Rule, and not strike again when they
car of Ban- strike him.
bury farther
corrected, p. 18, 19.

21st. What greater Hypocrisy than for them to
 See their an- pretend to active Obedience to all Laws of the
cient Testi- Government's enacting in Civil Cases, for which
mony renew- Cause they pay Subsidy Money, with all other
ed, with Dues of that Nature, as Duties they are oblig'd
 their Clark's to by their own Principles.

Rod disco- Whereas they are so far from the performance
vered, p. 54.
 and Salthouse Answer to the Bishops, &c. *Queries*, p. 23. Com-
 pared with p. 24. of their Clark's Rod, together with their El-
 wood's Antidote, p. 78. and G. Whitehead's *Accuser*, p. 105, &c.
 of

of that Duty in its true Extent, as that besides their Aversion to set forth the Militia at the Magistrates Commandment, they not only generally refuse to pay the Tythes of their Increase to the Impropiators (on whom they are legally settled for Civil Uses) as a Denial of Christ's being come in the Flesh, and the Root of *Rantism*; but one of their most noted Preachers and Directors made no scruple to hide his *Alamodes* under his Window Seat, (if I be not misinformed) in order to their illegal Concealment; in pursuance of which Hypocritical Inconsistency

22dly. As it is no less than Hypocrisy for them to deny giving Money towards buying Arms, Drums and Colours, &c. to set forth the Militia at the Magistrates Commandment, in order to their own and the Nations Defence; under pretence of all outward Wars being in this Gospel-Day utterly unlawful. *See Barclay's Apol. p. 565. in the first Case, compared with their common Practice in the last.*

Whilst they at the same Time make not the least scruple to pay Taxes towards the carrying on a vigorous War against France; so

23dly. What more manifest Hypocrisy than for them to pretend, *They cannot for Conscience sake lift up a Carnal Weapon against any Man in their own or others Defence, though they lose their Lives for their omission of them.* *See their several Declarations against all Wars and*

Whilst yet they, like those bloody Popish Locusts the Bohemians complain'd of, (for setting the Civil Powers upon them, when they would not Fight themselves) make not the least scruple to defend their ancient Friends Instigations of Oliver Cromwel, and his Oliverian Successors, To Fight their Antagonists all the World over, 'till they had destroyed them in way of Offence; under pretence, of its being the Means to make way for the Kingdom of Christ upon Earth; wherein they, as Persons best fitted *Acts and*

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Monuments, p. 631, 644. Quaker, Fox and Burrow's Good Counsel. Penington's Examination of Grounds and Causes, p. 36, &c. Bishop's Warning to O. Cromwel. West answering to the North. E. Burrow's Collection, and Wyeth's Ang. Flag.

fitted for that Work, declared their Desire and Hope of being concerned in it; in consideration whereof

Ang. Flag.
p. 320, &c.

Not to insist on their Hypocritical Pretence in way of Excuse for this their Hypocritical Inconsistency, *That the Prophets Isaiah and Jeremiah summoned others to War, whilst themselves were not concerned in it*; which is so far from being a Parallel Case to their Trumpetting others to Fight as their Duty, whilst they refuse to Fight themselves as Unchristian; unless they can prove that those Prophets like them, denied those Wars they summoned to, as Unrighteous in themselves, and Unlawful for them to practise.

Judas and
Chief Priests
conspiring,
p. 30.

24thly. What more abominable Hypocrisy than for their Friend *Whiting* to charge *George Keith* with Abuse and Forgery, in making their Patron *George Whitehead* say in p. 13. of his *Truth and Innocency*, *That they, i. e. the Quakers, are the Ten Thousands of his Saints, in whom the Lord is come to execute Judgment upon all, &c.* under pretence of there being no such Thing in the Page he mentions.

Whereas the said *Whiting* knew well enough, there are not only the Words *George Keith* quotes in p. 13, as applicable to the *Quakers*, but that the Word *Quaker* is in the very first Line of the very next Page to that *George Keith* quoted also, in evidence that *George Whitehead* intended them; in pursuance whereof

See Fisher's
Works, p.
99, 102.
R. H. Good
Old Cause.
Burrow's

25thly. As the *Quakers* have expressly represented themselves, *the Saints who shall rule the World*, for which Cause they sollicite for the Government of it; under pretence, of their not being ignorant of what belongs to it.

Message, p. 3, &c. and Works, p. 588, 613, 751. Fox's Journal, p. 542. Select Epistles, &c. Papers to Parliament, Epist.

What more audacious Hypocrisy than for *George Whitehead* to go about to evade their Opponents Constructions of their Friends Prophecies (of God's putting a two-edged Sword into the Hands of his Saints,

to execute Vengeance on the Heathen, and Punishments Sober Expost. on the People) in a literal Sense; under pretence, p. 57. of its being as unlikely they should mean so, as *Ramb. Pilg.* 'twas impossible for them to Thrash the Mountains of Burrow's the Earth (some of which in the North of Eng- Works, p. Land are a Mile or two high) to Dust, with an In- 83, 111, 613, strument that hath Teeth. When as besides the li- 751. teral Import of the Terms of their said Prophe- Declaration ties (compared with their own Explanations in that to the di- Sense) they have expressly owned, That by Moun- stracted Na- tains, they mean the Kings of the Earth; to the tion, p. 14. plain Confutation of this their horrid Deluder's Howgil's Works, p. 5, Perversion; through which my self, amongst o- 31, 32, 92, thers, have heretofore been most grossly mislead 93, 95, 96, and abused. 102, 103, 258, 340.

Fox's Great Myst. p. 34. *Truth and Innocency*, p. 30. *Ambrose Riggs to the whole Flock*, p. 7. *Naylor's Collect.* p. 31, 32, 33, 34, 35, &c. *Bugg's Vox Populi and Quaker drooping*, &c.

26thly. What greater Hypocrisy than for the said *George Whitehead*, after a Thousand of his Essays of this Nature, to conceal their Corruptions that lead to those Effects by his evasive Writings, in way of Answer to their Opponents,

To assume the Confidence notwithstanding to tell *Just Enqui-* the World, That through the Lord's Goodness, he has ry, p. 19. long resolved not to decline or conceal Truth, to vindi- compared cate or excuse Error or Mistake in any, if you will with his Hy- believe him; though none in the World, I am pocritical perswaded, was ever so grossly guilty of Hypocri- Appeal to tical Equivocation as he is; in pursuance whereof God, That be knew he had endowed him with a Christian Spirit and Righteous Judgment and Understanding, &c. as published in his Judgment Fixed.

27thly. What more notorious Hypocrisy than for *Innocency a-* him to pretend, That their Idol Fox was not so ig- gainst Envy, norant of all those several Languages of Italian, Sy- p. 16. Com- riac, Hebrew, Greek, Latin, French, Spanish and pared with Caldean, &c. as their Adversaries represented him; his solemn (in order no doubt to perswade the World, the Affirmation, Battle-door of above thirty Languages he set his as they call it, annex'd G. F. to, was mostly of his own composing.) to Fox's Will.

Whilst

Whilst in direct Contradiction to those his Hypocritical Pretensions, he hath since made no Bones to assert upon his new devised *Quaker Oath*, That those scandalous Shreds of Nonsense, called his Last Will and Testament, were of his own Hand Writing; in proof that he understood not his own Mother-Tongue: Again,

See their Treatise of Oaths, compared with W. Smith's Works, p. 125.

Not to insist on their Meering for Sufferings Hypocrisy, (this *George Whitehead* was the occasion of) in setting forth our ancient Friend's Offers to express themselves on good Occasions in those solemn Terms they mention in their Epistle of the 17th of the 2d Month 1696, in order to perswade us to subject to them in Courts of Judicature, as rendered to us by way of stinted Form, when-ever called to it, according to their Precedent.

When as it appears from some of their Authors Explanations, as their Epistle recites them, compared with the rest, as they lie in their Books, that they never designed them for that End and Purpose.

Ang. Flag. throughout. Naylor's Answer to Tho. Moor, p. 9.

Whitehead's Guilt, as exposed in F. Bugg's Preface to his Pilgrims Progress. Retrospective Glass, and Quakerism further exposed, compared with

Pen's Spirit of Truth, and Ang. Flag. p. 256.

28thly. What more abominable Hypocrisy than for him and his depraved Colleagues, to cry out against their Opponents, as Abusers of their Words and Sense in their Books; under pretence, of their not having taken all their Words, or not exactly as they wrote or spoke them.

When as, besides their Perversions of their own Friends Words and Sense in the above-mentioned Epistle, they are not only grossly guilty of the same Crime (if it be one) towards those they exclaim on; but also so audacious therein, as to presume to defend their Fox's Perversions of Holy Scripture, as a Practice warrantable from our Saviour and his Apostles Precedent; under pretence, that a Quotation may be said to be truly made, if it contains the whole Meaning of the Writer, though it recites not all his Expressions; in pursuance whereof

29thly.

29thly. As they Hypocritically tell the World, Truth and That as they are not under a necessity of reciting whole Innocency, Quotations, they never reprov'd any, who through De- p. 69. feet of Memory, or for Brevity, left out, put in, or Spirit of changed a Word, &c. so they did not alter the Sense Truth vindicated, p. 103. of their Writings.

When as their Whitehead's, Wyeth's and Whiting's several Answers to their Opponents, chiefly Fr. Bugg's Answer to their Just consist of such Reproofs for the Faults themselves their Just Censure, are as guilty of as those they reprove for 'em. compared with Whitehead's Antidote, Wyeth's Ang. Flag. and Whiting's Answer to Keith's Narrative.

Not to insist on their Fox's Hypocritical Pretensions, That we not only may, but also ought to go to Select Epist. Exhort and Instruct, &c. at the sending one of another, without waiting for a Motion (meaning from the Lord) to do it. p. 413. Compared with Tyranny and Hy-

Whilst his Foxlings most wickedly refuse to return what they steal from us, or do us Justice for the publick Lies they have told on us; under pretence, of their being not obliged to it, without the Lord require it. pocrify detected, p. 38. Account of the Life of John Penymann, p.

24, &c. and p. 3. of his several Tracts.

As it was no less than Hypocrisy for this their Apostle Fox, to advise one Friend to purchase Tythes, whilst he recriminated the Payment of them as Unchristian in another.

30th. What more notorious Hypocrisy than for their said Apostle to send forth a Paper of Reflections Queries, against our securing any part of our Estates from the Spoylers, on a Religious Account, in one respect. See Rogers's Christian Quaker, 1st Part, p. 31. with Fox's said Paper

Whilst he at the same time made no Bones to allow and encourage his Friend Mary Penington, to secure a part of hers from them on the same Account, in another. of Queries; compared with W. Rogers's 5th Part, and p.

23. of his 6th Part of his Christian Quaker; together with the said Mary Penington and her Son's Defence of him.

Several Papers given forth for the spreading of Truth, p. 5. &c. printed Anno 1671. Compared with his Select Epistles, p. 368, 426. of whose Hypocrisy those that would see more, may peruse the 5th Part of Rogers's Christian Quaker.

Rusticus Academicos, p. 15. Compared with G. W.'s Abuse of T. C.'s Expression, as cited p. 156. of the Defence of the Snake.

See the End of F. Bugg's Picture of Quakerism, drawn to the Life, Sect. 5. p. 44. to p. 58. Together with Bugg's History of Quakerism.

G. Whitehead's Manuscript in my Custody.

31st. What more horrid Hypocrisy than for this their Fox to declare it to be, *The only Work of their Ministry to draw People from the outward Teachings of Man, to the immediate Teachings of Christ's Spirit within, as their only Guide in all Things; under pretence, That the World was ruled by outward Rules, but the Saints Rule was within them; the Worlds Record was without them, but the Saints within them; the Worlds Guide without them, but the Saints within them; with more to this purpose.*

Whilst yet this very same Fox himself was so far from confining himself and Followers to any such inward Rule, as that he on the contrary took upon him to Teach our Teachers, by an outward one of his own Invention, *when to preach, where to preach, what to preach, to whom to preach, how long to preach, how to preach, and what's worse than that, most grossly false Doctrine too; to his own Contradiction.*

32dly. And as it was no less than Hypocrisy in their renowned Fisher, to represent his Opponent Dauson's Declaration, *That he trusted his Reader (by what he had wrote) would be confirmed in his bad Opinion of the Quakers, as a confessing to all the Abuse of World, The end of his Endeavours was a Converting of his Readers to bad, &c. So,*

Not to insist on William Pen's Hypocrisy, in rendering Persecution as inseparable from Popery, in one sort of his Books; which in another, he will have to be no natural Consequent of it.

33dly. What greater Hypocrisy than for George Whitehead, after he hath so tenaciously condemned Marriage of first Cousens, as Abomination, Wick- edness, Filthiness, Villainy, Confusion, &c. to declare to William Parr of Nottingham, (when he came up to sollicite their Second Days Meeting's Permission

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Permission of his Daughter's Proceedings with her Second, for the satisfaction of their Nottingham Monthly one). *That he was so far from opposing such Proceedings with Second Consens, as that he had nought against Marriage with First, if any amongst us found themselves disposed to it ; upon notice whereof, Nottingham Months Meeting acquiesc'd, whose squeamish Consciences otherways would not have been brought to admit Marriage with Second, what Danger soever the Persons had been exposed to for want of it ; in pursuance whereof,*

34thly. As there can be no greater Hypocrisy Howgil's than for this *Whitehead* and his Followers, to cry *Works*. out against the Pope's Prohibition to Marriage of Priests, as a Doctrine of Devils, the Apostle condemned.

Whilst they stand guilty of a Crime of the same Nature, in their several unretracted Orders against Marriage of others, altogether as Righteous, Lawful and Expedient, if their Friend * *William Pen* and *Maxims*, may be credited.

* *In his Pacifick Proposal, and Reflection and Maxims, 1st Part.*

35thly. What more notorious Hypocrisy than for them to represent the ancient Christian Fathers and Martyrs, as Opposers of all Oaths as Unchristian, (from some few Instances of such as scrupled them, through their Mistake of our Lord and his Apostles Prohibitions.)

Crook's Case of Swearing, p. 10, &c.

When as (setting aside irreligious Ones of Heathenish Invention, with others to begin Strife) they cannot be ignorant, That the Generality of those Fathers commended and practis'd them as Christian Duties on good Occasions to end it ; according to *Fox's Acts and Monuments*, and *Dr. Cave's Relation*. The like in the Case of Defensive Arms, which the Christians never denied or refused, when not clogg'd with some sinful Imposition. in the Execution by their Prince ; as those our depraved *Quakers* have also Hypocritically pretended, in favour of their unlawful Laws and Orders against them.

Pen and Whitehead's Treatise of Oaths, compared with R. Barclay's Apol. on those Subjects, and Primitive Simplicity, p. 216, 231. Together with their several Testimonies in

Fox's Acts and Monuments, p. 522, 1092, 1227. And G. Keith's Consultation of R. Barclay's Apol. &c. with Dr. Cave's Primitive Christianity on those occasions.

36thly.

West answer- ing to the North, p. 80. Truth and Innoc. p. 41. 36thly. What greater Hypocrisy than for them to assert, That any Party of Men under a Government to make Laws, (not being lawfully authorized so to do) for the binding of others, is Treason.

Yearly E- pistles of Anno 1666, 1675, 1693, &c. compared with their Cla- ridges's Melius Inquirend. Whilst yet they themselves, who have no such Authority, have taken upon them to make Laws (to bind their own People, in the Case of Oaths, Tythes, Defensive Arms and Marriage, &c.) by their own Confession, as apparent Instances of their own Treachery.

Fox's Great Myst. p. 1, 16, 71, &c. Compared with his Se- lect Epistles, p. 267. Josiah Cole's Letter, as cited and defended in Pen's Judas and the Jews combin'd. Not to insist on their Hypocrisy, in denying as Unchristian calling any Man Master, in a Civil Sense, (in reference to Mat. xxiii. 10, &c.) who are not really so in the Common Sense; whilst yet they stick not to call their Patron Fox Father of many Nations, in a Religious Sense, directly contrary to verse 9. who really never was so in any Sense.

Vindiciæ Ve- rit. p. 223. 37thly. What more provoking Hypocrisy than for them to pretend, That their Adversaries are mistaken in entertaining such disadvantageous Thoughts of them, as that they are far from retract- ing or condemning any vile Error with which they have been charged, from undeniable Matter of Fact.

Antidote Ven. p. 25. as cited p. 87. of 1. Part of the Snake's Defence a- gainst it. See the Life of John Pe- nyman, p. 92, 93. Com- pared with W. Gibson's case, and G. K.'s Trial. When as they are so far from retracting any such vile Error, when proved upon them by such Evidence, as that they most wickedly avoid it, by pretending, their Accuser is their professed Adversary, or one of their professed Friends they have declared their Disunity with for his Apostacy in so treacherously char- ging them, &c.

38thly. And as it is no less than Hypocrisy for them to cry out, of its being below the Justice of all Nations to charge, without giving the Persons charged, Copies of their Charges against them.

Whilst yet at the same time they make no Con- science, to refuse Copies of their own Charges to their

their Friends they have charged, lest their Falshoods therein should (according to their Demerits) be most justly detected.

39^{thly}. What more provoking Hypocrisy than Burrow's for them to pretend, *That fair and equal Disputations, is the best way to polish Religious Reformati- ons, according to King Charles the First's Sentiments*; for of London, which Cause they highly boast of their ancient &c. as cited Demands of them; under pretence, *That the Day p. 4, 5. of is at Hand, wherein those that guard Baal (as they the Answer call the National Priests) should have their Trial be- to the Anti-fore the People; they can Challenge the whole World to detect them; none in the Light being afraid to bring their Deeds to be Try'd by it; with much more to this purpose.* Burrow's Preface to Fox's Great Mystery, throughout.

Whilst yet they are so far from suffering their Deeds to be brought to any such Trial, in any Fox's Journal, p. 460. such Dispute when called to it, as that I am forced to request our Superiors in Parliament to Select Epist. answer their ancient Petitions, in summoning p. 62. them to it; in a Sense of the impossibility to bring Caton's Cloud of Witness, ch. 17. them to any such Trial, without being forc'd Bishop and Partners, Cry of Blood, p. 61. to it.

In consideration whereof, I have often admired at their most audacious Hypocrisy in crying out, *Let every Thing have its due Weight, we being willing to abide the Consequence of a fair Trial; under pretence, That it hath been their great Unhappiness, that they have not hitherto been known as they are; they being Drunk with the Whores Cup, that will obtrude their Doctrines without Trial, since they know that nothing but what will abide the Fire shall stand, &c.* G. Keith's approved Way cast up, p. 213. Epistle to Reason against Rail-

ing, with p. 284. Fox's several Papers, p. 33. A faithful Testimony to God and my Country, p. 12. Content. Apost. p. 15. New-England's Ensign, p. 4, 59, 79. Pen's Preface to his Sandy Foundation, and Epistle to Reason against Railing, p. 2, 4. A true Relation, p. 6. Fox's several Papers, printed 1660, p. 33, 34. Quakers Plea, p. 8. Margaret Fell's Letter to King Charles II. p. 3. Burrow's Works, p. 657, 658.

Whilst

Nay so eager they were formerly to come to Trial in such publick Conferences, as that, as Paul appealed to Cæsar in behalf of his Innocency, (though an improper Judge in Matters of Conscience) so were their Adversaries but equal Heathen Magistrates over them, they tell the World, They durst refer their Cause to Trial before them, in p. 67. of their Friend Pennington's Examination of Grounds and Causes; though now they durst not refer it to profess'd Christian Ones, so Cowardly are they become since their Apostacy; which brings to mind the recited Advice of their Friend John Penymann, p. 293. of the Account of his Life, That if it was in their Hearts to build a House for the Lord, it would do well to build it only with try'd Stones, since there are many who like them would be Builders, that love not to be Try'd.

See his Invictatory Postscript to John Stillingfleet's Honest Neighbours, sonous Opinions, he affirmed, carried a Contagion in as cited p. 143. of them worse than the Plague.

Vindiciæ Veritat. with p. 266. of R. Claridge's Melius Inquirend. compared with p. 252. of the 3d Part of the said Judge Hales's Contemplations, and p. 15, &c. of his Nature of Christianity, as cited in the Introductory Preface of F. B.'s Picture of Quakerism.

40thly. What more abominable Hypocrisy than for this their renowned Claridge, to set forth a pretended Confession of a nameless Author (in a pretended Letter from a Clergyman in the Country to

a Clergyman in the City, concerning the *Quakers*)
That for his part, he does believe, they are the People
whom God hath raised in this dreggy Age of the World,
to refine it.

When as I had the said Letter sent to my Hand
 in Print, long before this his Commendation of it;
 as one of his own Writing, after he had left his
 Priestly Office, to turn *Quaker*; whereby (how *Wyeth's Pri-*
 much soever they Hypocritically cry out against *mitive Chri-*
Mens going about to advance what they call Truth, by stianity, p. 7:
Pie Fraudes) it is obvious, that rather than want
 Proselytes, they won't stick to cheat People into
 their Faith and Church, by such notoriously im-
 pious ones, as this of their *Claridge's*, for want of
 sound Arguments to convince them of the Truth
 of it.

Wherefore, if there be no Hypocrites in the true
 Church of Christ, as their Friend *Furnsworth*, in p.
 13. of his *Rod to whip out the wild Boars*, hath af-
 firmed, I doubt it will appear, that theirs is a false
 one; or this their *Claridge*, with the rest of his
 depraved Collegues of the Second Days Meeting,
 (who approved his said Postscript) are of those un-
 clean Animals that must be whipp'd out of it, since
 there is hardly any others in the whole Universe
 guilty of such abominable Hypocrisy as I have
 proved them; which, instead of making them
 proud of themselves and their pretended Refor-
 mations, one would think, the Sense thereof
 should of all others make them the most humble;
 yet are they above all others, I am perswaded,
 guilty of that damnable Sin of *Pride* also, through
 which *Lucifer* fell in the beginning, as I shall in
 the next place prove by such Instances, as I am
 apt to think, they'll ne'er attempt to refute before
 Impartial Auditors in a Verbal Conference, if they
 can possibly avoid it. In the interim must tell the
 World, that if they want more proofs of their
Hypocrisy, they may read the Books stiled *Tyranny*
and Hypocrisy detected; *Penyman's Tracts*; *Quakers*
Contradictions; *Quakers Unmasked*; *Quakers Quib-*
bles; *Rich's Hidden Things brought to Light*, and
 I Rogers's

P. 75, 85, 86, 87. of the *Account of his Life, well worth their universal perusal.* Rogers's *Christian Quaker*; together with p. 11, 12, 13, 17, 21, &c. of Fr. Bugg's *Prologue*, and p. 563, &c. of his *Retrospective Glass*; and there find enough to evince, That the Day of Visitation (of which their true Friend John Penyman foretold them) is near to come upon them, wherein no Hypocrite, or such double-minded Men as they are, can stand.

P R I D E.

IN order to my proof of this Charge, I must tell those our depraved Quakers, That as it was the effect of Pride in their magnified Patron Fox, to pretend to Answer two hundred of their Opponents Books, in his *Great Mystery of the Great Whore*, as he calls it: When as it is so obvious by his impertinent Essays therein for that end, he neither understood those Books, or rightly knew how to answer those few Scraps he cull'd out of them; so it is no less than Pride in his depraved Colleagues, to attempt to defend his several Answers, in order to support his and their proud Pretences to *Infallibility* in their religious Sentiments; whilst by their deceitful Shufflings in their Essays for that purpose, they so plainly prove themselves Self-*Condemned*. Again,

Pen's *Spirit of Truth*.
Wyeth's *Primitive Christianity*, p. 6.
Vindiciæ Verit. p. 2.
218, 224.
225. Rogers's *Christian Quaker*, 4th Part, p. 30.

As it was no less than Pride in their said Patron Fox, to pretend to write an Epistle all in *Latin*, to the Magistrates of the Isle of *Millita*, &c. entitled, *Scriptu uncula, Quædam Anglico Latine*, &c. per G. Fox; whilst he was well known to be wholly ignorant of the Rules of that Tongue; so to pass by his *Einige Fragen Anckgegeben*, &c. to all *Electors, Princes, Statesmen*, &c. It was a high degree of the same Spirit of Pride in him, not only

to

to set his Hand, in the first place, to the Book *See his Prefiled, A Battledoor for Teachers and Professors to face to the learn Singular and Plural, of above Thirty Languages said Battledoor, com-* in General, but also to subscribe his Name to the *Latin, Italian, Greek, Hebrew, Chaldea and Syriac pared with Battledoors, in particular in the Body of it ; under p. 19. of his pretence, that as they were forced to use some of Something in Answer to the Master Languages being no more than Dust to him who was of King Edward's Free- before Languages were, &c. in order to perswade the World, He was their chief Translator ; when by School, near those scandalous Shreds of Nonsense, called His the Conclu- Last Will and Testament, 'tis so obvious to all the son of it ; World, he understood not his own Mother-Tongue. whereby Again, some of his enslaved Vaf-*

sals have been led to believe, that he had not only 7, but 70 Languages given him in one Night by Divine Revelation, of which Joseph Rogers, a noted preaching Quaker, now or late of Great Markham in Nottinghamshire, is a pregnant Instance, who declared himself lately one of those implicate Noncons amongst others referr'd to in p. 60. of the History of Quakerism.

To pass by his *Primmer for all Doctors and Scholars, &c. amongst others of the same Nature, wherein he proudly calls them, Novices, Fools, &c. crying, Don't hip nor skip, answer ; for you have sometimes Tongue enough, let's see now how it can wag, with more such Insolence.*

As it was no less than Pride in him to pretend, *Title-Page (in his Title-Page to his Vindication of the Answer to News coming up, to the Twenty three Queries, subscrib'd by him) That &c. compared with p. 60. of his several Petitions answered.* such as read his said Book thorough, might find such Things in it, as had never been written or printed ; (wherein he must needs be wrong, unless he meant for Nonsense) ; so to pass by his pretences to be prophesied of, and Name not known in the World, &c.

It was no less than abominable Pride in him, to set forth divers Volumes of Directions and Orders, under pretence of the Spirit, as Divine Rules for us to observe, with respect to Discipline, Doctrine and Practice ; as we expected to avoid the Penalty of those several Censures he therein be-

*Truths De-
fence, p. 2.
compared
with their
Paper about
Edicts, Ca-
nons, &c.
set forth An-
no 1675.
Select Epist.*

p. 360, &c. compared with his Journal and Doctrinal Works, p. 159, 160, 166, and Epistle recited at the End of Tyranny and Hypocrisy, &c.

** Such as the Unlawfulness of all Oaths, Tythes, Skimmingdish Hats, Boot-hose-Tops, tased Bandstrings, Fiddlers, Pipers, Bear-baiters, Cock-fighters, Miracles by Dead Men's Bones, you for thou, with a high Commendation of painted Bed-slaves, Saws, Andirons, &c. on our Sign-Posts, amongst a many other such Nick-a-Nacks he was perpetually amusing us with.*

*See Defence
of the Snake
against G.
W.'s Anti-
dote, 2d Part
p. 160.
compared
with Fox's
Reply to the
pretended
Vindication
afore-men-
tioned. Se-
veral Papers
given forth
in English
and Latin,
p. 5, 10, 270.
Pap'sts
Strength
broken, p.*

56, 93. Saul's Errand. News out of the North, p. 15, 16. and Rice Jones's Manuscript, &c. with Rogers's Christian Quaker, 4th Part, p. 30. Tyranny and Hypocrisy detected, p. 15, &c. Penyman's Life, p. 104. Bugg's Narrative, p. 150. and Fox's good Counsel rejected, p. 26, 37, &c.

flows on their Transgressors. When as those vo-
luminous Directions, Rules, Orders, &c. are so
far from being the result of that blessed Principle,
he as falsely as proudly laid claim to, as that they
are (generally speaking) no other than his own
gross Comments on certain partially pick'd Passages
out of Holy Scripture, by the help of a Concor-
dance, in behalf of * false or frivolous Subjects,
as may be found upon Examination. Again,

As it was a high degree of the same Spirit of
Pride in him, to presume, as the Prince of Life,
to Discipline the Emperor, Turk, Pope, Kings of
England, France, Spain, Portugal and Poland, &c.
in crying out, I'll break your Names, and mar your
Images with the Spirit of Truth; wherefore, come out,
I challenge you all, &c. under pretence, That as they
who had the same Spirit that raised up Jesus from the
Dead, were equal with God, he had not only Power to
bind and loose whom he pleased, but the Rod of God
also committed to his Hand for to correct the Nations,
and who trampled upon Princes like Morter. So it
was no less than abominable Pride in him, to take
upon him to settle a sort of a pretended Spiritual
Commonwealth amongst us, by instituting Men
and Womens distinct Monthly and Quarter Meets-
ings of Discipline, to execute his Orders, and then
proudly call on us To take our Possessions in it, and
come

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come and sit down with him on his Throne; who, as he was an Establisher of Righteousness, had Infallibility of Judgment committed to him in all Things, if you will believe him.

Wherefore whilst the Head was thus infected with the hateful Sin of Pride, through which Lucifer (that Son of the Morning) first fell in the beginning, it is the less Wonder the Members also should be found tinctur'd with the same Crime, in order to their eternal Ruin, if not prevented by their speedy Repentance; in proof whereof

As it is no less than Pride in them, to represent R. H. Good themselves as the only proper Persons to Rule the Old Cause. World; under pretence, That the Godhead dwells Answer to bodily within them; whilst yet they are so unfit for the Baptists that Station, as to renounce the Executive part of Declaration, Government, in denying the use of all outward p. 6, 23, &c. Weapons, in the Hand of the Christian Magistrate, Dewsberry's Works, p. 139. as Unchristian, in the Nations Defence.

Claridge's Counterfeit Clergymans Letter to a Clergyman. Christ exalted, in Answer to John Timson, p. 18. Together with Fr. Howgil and Ed. Burrow's Collections on this Subject, &c.

Which Principle of theirs brings to mind the Observation of the Author of The Theatre of God's Judgments upon Rebels, ch. 3. part 2. p. 24. where he truly tells us, There is another sort of Treason, and another Rank of Traitors as pernicious as the former, and as odious to God and Man, such are they as forsake their Country in the Time of Necessity, or refuse to Fight in the Defence of it; as the former are called Fugitives, the latter are Cowards; who deserve no less Punishment, as appears by divers Examples; since, as the first were noted with this Ignominy, To eat their Meat standing, whereto they were sworn, so the latter were so hateful to the ancient Romans, as that they esteemed them not worthy to be redeemed from Captivity, who had rather be taken basely, than die honourably and valiantly in Defence of their Country, as our Traiterous Quakers would it seems, rather than Fight for their Liberty, through the Strength of their Foxonian Delusions.

What more abominable Pride than for them to be so conceited in their pretended Infallibility, notwithstanding, as to refuse to subject their Foxonian Impertinencies to an impartial Examination in their own Meetings of Discipline, in order to

Whitehead's *Truth pre-* their amendment. In pursuance of which provo-
valent, p. king Insolence,

42, 43. As it is no less than abominable Pride in them,
Serious Exa- to set themselves forth as God's Jewels and renown-
mination, p. able Children, to whom he hath given the Spirit of
 5, 8. discerning betwixt the Righteous and the Wicked, be-
Dewsberry's tween him that serveth God and him that serveth him
Collection, p. not, according to *Malachy* iii. 17. Whilst yet they
 171, 193, are so far from any such discerning, as that they
 201. have not hitherto discerned the gross Errors in
To the Camp Doctrine and Discipline, or great Wickedness in
of the Lord, Practice that is amongst themselves: So 'tis no
 p. 2. less than notorious Pride for them to stile them-
Immanuel, selves God's peculiar People and whole Heritage; un-
 p. 1. der pretence, that as God is only known among them,
Elwood's none others are in the Truth but Quakers.

Answer to
G. Keith's first Narrative, p. 2, 11, 212. *Apost. Incendiary*, p.
 3. *Ambrose Rigg to the whole Flock*, p. 2. *Fox's Great Myst.* p.
 31, *Pearl found, and Eccles's Quakers Challenge.*

New-Eng- Again, As it was the effect of a proud Spirit in
land's En- them to cry out, *Oh what will become of you in that*
sign, p. 8. *Day, when a Dog dare not lift his Tongue against the*
Several Pe- Quakers.

titions an- 'Tis no less than horrible Pride in them to af-
swered, p. firm, That People may as well burn the Scriptures as
 38. their Quaker-Books; under pretence of their Books
Hubber- being wrote from the same Power and Spirit the Holy
thorn's Scriptures proceeded, for which Cause (as there is no-
Truths De- thing therein but what may be defended as easily
fence, p. 2. as some Parts of the Holy Scripture) they are ready
Answer to to vindicate them with their Blood when called to it.
Westmore-

land Petiti-
on, p. 30. *Vindiciæ Verit.* p. 2, 218, 224, 225. *Serious Apol.* p.
 49. *F. Howgil's Works.* *Wyeth's Primitive Christianity*, p. 6.
Ang. Flag. p. 31. *Advertisement in the Postman*, as cited p. 173.
of F. B.'s Narrative. *Account of the Life of J. Penyman*, p. 78.
and Quakers Contradictions. *Serious Examination*, p. 13, 14, &c.

So what is it less than abominable Pride in them,
 to give it as their Sense, Advice, Admonition and
 Judgment, That no such slight and contemptible
 Names

Names and Expressions, as calling Men and Women Meetings, Courts, Sessions, Synods, &c. or their faithful Friends Papers (as they call their unlawful Laws and Orders) *Mens Edicts* or *Canons*.

Yearly Epistle of Anno 1675, as cited p. 68, &c. of G.

Whithead's *Sober Expostulation*.

As it is no less than Pride in them to represent their Books, as preferable to those of the Greek and Latin Fathers; under pretence of George Keith's being guilty of Irreverence, in supposing them to be written by no better Guidance, than theirs who lived and wrote in those dark Times of Apostacy: So as it is through this proud Conceit, that we have been made to believe, that all their * Church Laws and Orders (with their several Books in behalf of them) are like the *Medes Epistles*, p. and *Persians*, infallibly unalterable; they will struggle after a most surprising rate, rather than give the least Cause of Suspicion to the contrary, by razing out any of their Yearly Meeting Minutes once agreed on amongst them, how ruinous soever to their own Proceedings, and pernicious to their own Profelytes. In evidence whereof, as their continued Refusal to vacuate their Order against Marriage of First Cousins (amongst others I have confuted beyond their Attempts of Defence) is good proof; it may not be amiss, on this occasion, to notifie another pleasant Instance, that came within my Observation, with relation to some Reflectious Papers sent from *Pensilvania* to their Yearly Meeting in Anno 1691, in the Case of George Keith, which they finding themselves under an absolute Obligation to read therein, by

Elwood's further Discovery, p. 99. compared with p. 177. of his Answer to G. K.'s first Narrative. Fox's Select Epistles, p. 360. Pen's Guide mistaken, p. 40. with Whithead's Manuscript, in behalf of their Order against Marriage of first Cousins. * A Copy of which Church-Laws, &c. being to be read in one of their Meetings in our Parts;

I 4

Vertue

A young Man, whose Father had bequeathed him a Meeting-House, was desirous to have that Honour confer'd on him, which the chief Leaders thinking him unworthy of, on account of the Sacredness of the Things contained therein; he, in requital of their proud Contempt of him, took the Advantage of some Defect in their Title, to turn them out of the said Meeting-House, as a Place too good for their illegal Laws, &c. to be published in, of which they as sorrowfully, as unsuccessfully, complained at our next Quarter-Meeting.

Verrue of a former Order of their Institution, contrary to a Minute they had then precipitantly drawn in their Journal, upon account of the unacceptable Report that had been given concerning them, by the Persons deputed to examine the Contents of such as were proper to be presented them; they, to extricate themselves from this unhappy Dilemma, a long while squeez'd their Wits to no effect most amazingly, till their famous *Elwood* finally found out the Way to unloose this Gordian Knot, by giving it as his Judgment, *That they might read all in Order, as Persons ignorant of the well-known Contents of them, notwithstanding their Record,* to his no small Applause, and infallible Collegues great Consolation.

See Fox's
Visitation to
the Jews,
Title-Page.
Epistle General, p. 12,
13, 14, 15,
&c. with p.
130, 132,
and p. 232.
of his Great
Myst. together
with p.
133, 134,
278. of his
Select Epist.
compared
with p. 7, 8,
138. of F.
B.'s Prologue
to his Great
Mystery of
the Little
Whore, &c.
Select Epist.
p. 138, 139.

All which, as it shows the horrid Pride of their Hearts, in not owning themselves Fallible in their Church Capacity, on the most evident Demonstration in the proof of it; I know no better way to make them sensible of this their Enormity, than by thus exposing the several Causes on't, since their blundering Patron Fox was so far from contributing any thing towards that righteous Purpose, as that he greatly strengthened them in it, by noising them with a *We be the Royal Seed Elect and Precious before the World began; We be the anointed of God, and as the Apple of his Eye, amongst whom he is only known; We are of the pure Religion that never changes; We are the Preachers of Righteousness, whom all the Nations of the Earth shall call blessed, and of whose King, all the anointed Kings on Earth are but as a Figure, and ends them all;* with much more to this purpose. In order to secure which high Favours to his enslaved Profelytes, as he proudly told them, *They might come into a Temperance above all the World; and a Patience above all the World; and a Moderation above all the World; and a Wisdom above all the World; and a Knowledge above all the World; and an Understanding above all the World; and a Sobriety above all the World; and a Gravity above all the World, &c.* So he puffed them into such a Fool's Paradise, through their imaginary Attain-

Attainment of those Excellencies, as that they will not only needs have their perfect Quaker, to be *Shewings's Meeker than Moses, Stronger than Sampson, Wiser than Solomon, Patienter than Job, and as Innocent as Christ*; but also strenuously perswade themselves (as they would all others) *That the Name Jesus and Christ belongs to every Member of them, as well as to Christ the Head*; in favour of which proud Conceit as this their Reverend Fox proudly tells the World, *That the Quakers are in the Power of God, and in the Authority of the Lamb, above all Houses upon the Throne*; so in order to their unquestionable Belief of it, he advised them to *keep down the wise Part, till they come to despise it*, that he might the more easily subject them to those his Fooleries, whereby he has enslaved us; which, whosoever does but offer to tell our depraved Teachers of, are sure to have a Wasps Nest about their Ears, whereby they shall be stung to purpose, through their abusive Exclamations, as my self, amongst many other of our true Friends hath often experienc'd, as will be largely proved in my next Charge against them; in the interim must tell them, That as this their Patron Fox hath greatly provoked God by his proud Pretences, to be raised up to reform the State, and correct the Errors of the Learned, as his officious Colleague *George Whitehead* hath done also by his Defence of him, in those his presumptuous Undertakings; so as he hath most justly caused the gross Ignorance of the one to be providentially exposed to all the World, by the Probation of some Nonsensical Scribbles of his in *Doctors Commons*, as his *Last Will and Testament*, he hath also most righteously led the other to be lash'd by the Mob, throughout *England*, &c. for his officiousness in solemnly witnessing the same to be his own Hand-Writing, for the more full satisfaction of such as might question it, on account of his lofty Pretensions, *That Fox was not so ignorant of those several learned Languages in his Bartle-door, as his Opponents represented him*. The consideration of which just Ignominy, as I desire may be a perpetual

petual Warning to all such aspiring Pretenders amongst us, how they encroach on God's Prerogative for the future; so as a further Caution against the irreligious Effects of their Transactions, I shall descend to give Instances of their *Railery*, as a natural Consequent of their proud Assumption. In order whereto.

RAILERY.

AS Mr. Baxter in his one Sheet printed in *Anno* 1659. against them, tells us, *That, in those their early Days, he had more railing Language from one of them in one Letter, than ever he heard from all the Scolds in the Country in Twenty Years before, to his Remembrance.* So as we are so far from hearing any of their Brotherhood censured by them for their Raileries towards him and others, (in calling them *Dogs, Devils, &c.*) as that they plainly tell the World, *That if their Friends Treatment of that cursed Stock of Hirelings, (as they call all the National Priests) had been Ten Thousand Times more significant, earnest and sharp, it had been but enough, and they would then say, not enough; but that they had learned to acquiesce with such Denunciations as the Holy Spirit (as they call their Light within) was pleased to give through them.* We may well think they are finely come on in such *Billingsgate Rhetorick* by this Time we live in. In proof whereof,

Pen's *Serious Apol.* p. 165. in Defence of J. Naylor, compared with p. 156. of his said *Serious Apol.* as in part cited p. 174. of his Reason against Railing.

See p. 58. compared with their *March ancient Testimony.*

If to call a Man, a deceitful Tongue-Lying Priest; malicious Incendiary; scornful, malicious Person; unconscionable, mercenary, woolfish Priest, whom God will destroy for ever, for speaking the Truth of them, may be accounted Railery.

Then George Whitehead having (in his *Real Quaker a Real Protestant*, in the Quakers Name) so called Leonard Wastal, Priest of Harworth, for asserting,

ing, That they (i. e. Quakers) are not in Truth the Vivers's King's loyal Subjects; which every one that knows 'tis their Principle not to defend him by force of Arms, when he calls them to it in his Necessity, must own to be a Truth; they in approving this his pretended Real Quaker a Real Protestant, are with him equally guilty of Railery. Again,

March ancient Testimony.

If to call their own Monitors amongst our selves not only Apostate Informers, Treacherous Hypocrites, False Brethren, Deceitful Workers, Betraying Judas's, Dogs, Wolves, Devil-driven dungy Gods, &c. But also the Spirit they are influenc'd by, Hellish Spirit; dark jealous Spirit; a cross canker'd Spirit; disorderly, loose, libertine Spirit; earthly, dark Spirit; feign'd, dark, earthly Spirit; dark, subtil, sophistical Spirit; Belial's Spirit; earthly, canker'd, rusty, murdering Spirit, &c. for discovering their gross Depravity, in order to their Repentance, &c. may be accounted Railery.

Then our depraved Quakers having so called Rogers's Citation in his their Monitors amongst us, in those several Books in the Margin, with abundance more that might be mentioned, those our depraved Quakers are guilty of Railery. Again,

G. W.'s Preface to his Judgment fix'd, compared with Robert Sandiland's to his Righteous Judgment placed, and p. 5. of the Book. G. W. Accuser, as cited p. 201. of F. B.'s De Christ, lib. G. Fox's Postscript to J. B.'s Testimony in that which Separates. Pen's Winding Sheet, p. 1, 2, 3, 4. and Alexander, p. 3, 7, 12. as cited p. 5, of the Quakers Contradictions.

To pass by their nasty Terms of Scal'd Heads, gaul'd Horse back, spuing, purging, stinking and wiping, &c. they too often stuff their defensive Books and Letters with.

If not only to call their Opponents, amongst other Christian Professors, Conjurers, Thieves, Robbers, Antichrists, Witches, Devils, Scarlet coloured Beasts, dead Beast, painted Beast, brazen fac'd greedy Dogs, whiffing Curs, barking Dogs, Rattle Snakes, blind W.'s Antid.

Quakers Principles, p. 8, 9, 10, 11, &c. as printed Anno 1693.

Fisher's *Rusticus Academicus*, in *Answer to Owen, Baxter, and Tombs*, Pen's *Alexander*, p. 1, 2, 14, 16.

Whitehead's *Preface to his Judgment fix'd*. Fox's *Brief Discovery*,

p. 7, 8, 9, 10. Pen's *Guide mistaken*, p. 18. Fox's *Truths Defence*, p. 81, 82. Parnil's *Works*, p. 412. Compared with several other proofs of this Nature in p. 200. of the *Snake*, p. 3, 10. of Penymann's *Quakers Contradictions*; Rich's *Second Letter in Manuscript*, and p. 28. of F. B.'s *Prologue and Defence of the Snake against G. W.'s Antidote*, 2d Part, p. 111.

Fox's *Great Myst.* p. 237. Fox's *several Papers*, p. 42. printed 1671.

Compared with Pen's *Reason against Railing*, p. 169. and *Address to Protestants*, p. 242, &c. *Defence of the Snake against G. W.'s Antidote*, 2d Part, p. 56, 62.

blind Sots, dark Sots, Blood-bounds, Raging like Sodomites, Lizards, Moles, Tinkers, green-headed Trumpeters, Wheelbarrows, Gimcracks, Whirlpools, Whirligigs, Moon-Calves, Tatterdemallions, Serpents, Vipers, Ministers of the Devil, ravening Wolves, Evening Wolves, Bears, nasty Spirits, Bondslaves of the Devil, &c.

But also those amongst their own Friends, *Old canker'd Apostate, Phigellus, Hermogenes, Hymenius, Philetas, Dark, Envious, Inveterate, Adamantine, Alexander the Apostate, Grinning Dog, Devil's Agent, Devil's Emissary, Devil's Drudge, Devil's Porter, Vassal of Hell, Cursed Serpent, Devil's Bondslave, Devils Incarnate, Chief of Devils, &c.* be to be guilty of Railery.

Then those our depraved *Quakers* having so called their Opposers, amongst themselves and others, in their several Writings without good Cause for it, those our depraved *Quakers* are guilty of Railery.

Wherefore, if *Railers* shall never inherit the Kingdom of God, because he that *Rails, Reviles and Calls Names*, is no true Christian, if the *Quakers* themselves may be credited.

Then those our depraved Ones of George Fox's Order, having Rail'd, Revil'd and Call'd Names to purpose, in those several Instances above-noted, amongst many others that may be mentioned, those our depraved *Quakers* shall never inherit that Kingdom, to be sure, without true Repentance and Amendment, since they are so far from being true
Chri-

Christians, as that they herein fall short of Moral Heathens, who would scorn, I am perswaded, to treat their Opponents with such *Billingsgate* Aspersions; which yet they appear so far from repenting of, (though often put upon for that purpose) as that they still most audaciously persist in their Wickedness of this Nature towards their uncondemn'd Brotherhood, upon their least offers to confront their Abuses; as appears by a Relation one *Samuel Beard* of *Windon* near *Lus* in *Suffex*, lately sent me in Writing, concerning the Treatment he had met with from those *pretendedly innocent, harmless, suffering Saints*, only for his saluting a modest Gentlewoman at her Husband's own Motion; which without regard to their own numerous Enormities of a far worse Nature (specified in the *Spirit of the Hat*, and *Tyranny and Hypocrisy detected*) they have not only represented as such a heinous Crime, as he ought to be excluded out of their Communion for; but also one *Ambrose Galloway*, a most officious Agent of their Quarter Meeting (who after a far more immodest Manner is said to have handled the *Goalers Maid*, when he went to visit his imprison'd Father) has run on to such a heighth in this their furious Pharisaical Quaker Zeal, against the said *Samuel* and his two Brothers, who took his part, as to call them *Three Rogues*, saying, *Don't be Mealy-mouth'd; 'tis no matter if ye were all turn'd out, Korum*, (as he phras'd it) *Dathan and Abiram; Reprobates, Apostates, Raskals, Blockheads, Puppies, Bastards, Villain, Bully, Mumper, Slippery Fellow, Legions, Devils, Three Rank Batchelors, Caterwauling Sea-Crabs, Jackanapes, who Grin like Hounds, Dogs gnawing upon me as the Dogs gnaw Flesh; Daniel, wish thy self damn'd; Daniel will be a Sacrifice for the Devil*, with much more such Quaker Rhetorick; all which he was so far from being duly reprov'd for in a Church way, by those conceited Reformers of this dreggy Age of the World, when put upon it for that purpose, as that he in one of their Quarter-Meetings took liberty to declare, *That*

Compared with the Relation of their Friend Thurston's, &c. Transactions in p. 149, &c. of the 2d Part of the Defence of the Snake and W.'s Antidote.

those

See Con-
demn'd Qua-
ker, p. 55. to
p. 64.

Viz. Fox's
Great Myst.
p. 62.

Pen's Epistle
to their

Friend Fi-
sher's Works,

in Defence
of this their

Crime, com-

pared with p. 412. of James Parnil's Collection. Bugg's Introductory Preface to his News from New-Rome, and p. 38, &c. of his Finishing Stroke.

those Names were as vindicable as to call a Spade a Spade, without their least Censure for those his ungracious Aspersions. So far are they from condemning that Spirit of Railery wherewith they are influenced, as that they esteem it no small part of their Religion to defend it; as an Evidence of their most deplorable Apostacy, from that holy and blessed Spirit of Truth which was the first Author of their Religious Separation from the Worlds Corruptions; which is the next Charge I descend to make good against them, by such Instances as, I am perswaded, they'll never attempt to refute: In the Interim must tell them, That as they have been long guilty of this Vice of Railery, as appears by those Books and Pages mentioned in the Margin, they have been also most justly reprehended for their Persistence in it, without the least shew of Repentance, as they may find if they please to peruse p. 79, 80, &c. of the Account of the Life of John Penyman, to which I refer them, and proceed to give Instances in proof of their Apostacy that occasion'd it, as follows.

APOSTACT.

THOUGH I have largely proved them apparently guilty of this Charge, by several particulars specified in a certain Manuscript I, in Anno 1710, read in the Audience of divers of the Chief of them, beyond their Attempts to defend themselves, which might save me the pains of further exposing their Guilt by others, till they have discharged themselves of those; yet since my Christian Labours therein for their Welfare have been so far from obtaining the desired effect in their Humiliation,

ation, as that they could not prevail with them, to allow themselves Time to examine the Validity of the Instances I referr'd to in proof of my said Charge, for fear the Clearness of the same should bring them to that Remorse their *Luciferian* Spirit won't at present submit to.

As this their Apostacy was foretold them by their Friends *John Swinton, William Dewsberry, John Crook and George Fox the Younger*, amongst many others; that nothing may be wanting on my part towards their further Conviction of their Apostacy in those particulars mentioned in the said Manuscript, I shall descend to show them how greatly they are depraved in the very Root of their Religion, that they may be the less surprized at their Apostacy in the Branches thereof. In order whereto,

See Swinton's Prophetick Partment in Ty-ranny and Hypocrisy detected, compared with p. 120. of W. Dewsberry's Collection, and p. of John Crook, with p. 5. of G. Fox's General Epistle and Tender Greeting.

As it is well known to all who have in any measure perused their Doctrines, as laid down in their most ancient Books, That the first Foundation of their Religious Separation from the Worlds erring Ways and Worships, was the Spirit of God objectively operating on their Souls and Bodies, at Times and Seasons, so as to cause them to Tremble most sensibly when it was upon them, through which they came to be denominated *Quakers*, in or about the Year 1650, though they were a gathered People in several Parts of the Nation divers Years before, under the Denomination of *Separatists*, &c. according to their own Relations; so their Apostacy was occasion'd through their Desertion of that most noble Principle, in preferring *The Dictates of the common Light in all Men coming into the World* (under the Denomination of God and Christ's only true saving Light) *in the place of it*; as appears by a Comparison of their Fox's Latter Sentiments in his *Select Epistles and Doctrinal Works*, with the first part of the *Journal of his Life*,

Croyces's *History of the Quakers*, p. 5, 6, 34. *Rector corrected*. Saul's *Errand*, p. 5, &c. *Select Epist.* p. 30, 111, 119. *A true Account of the Trials of Katherine Evans and Mary Chevers*, p. 145. *Paper sent forth into the World*, p. 5. *Great Myst.* p. 40, 87. *Several Papers printed 1660.* p. 31. *Select Epist.* p. 2, &c. *Some Principles*, p. 15. *Antidote*, p. 6, 44. *Way cast up*. Rich's *Hidden Things*, p. 42. R.S. *Dreadful and Terrible Voice*. Pen and Whitehead's *Christian Quaker, concerning the sufficiency of the Light within every Man to Salvation. Good Counsel and Advice rejected, &c. Declaration to the present distracted Nation, &c.*

Life, and his other Books and Papers instanc'd in the Margin; wherein, as he seldom mentions the meer Light within, and much less the common Light in all Mankind coming into the World, (according to his Supporter Pen's depraved Notions, in his *Spirit of Truth*, as he calls it) but the Divine Light of Life, Spirit and Power of God sensibly operating on the Souls of all Men, at Times and Seasons, whilst the Day of their Visitation lasts, in order to their eternal Salvation by him, from whom it immediately comes; so he bestowed no small pains to prove it to be what he denominated it, by its effects on him, in saying p. 10. of his said *Journal*, *Such and such Things were at such a Time opened to me by the Eternal Light and Power; and a pure Fire appeared within me.* And p. 15. *I being made to pray, the Lord's Power was so great, that the House seemed to be shaken, which made some Professors then and there declare, It was now as in the Days of the Apostles, when the Houses were shaken.* P. 16. *A true Voice arose in me, which said, There is a living God who made all Things.* P. 17. *Such a mighty Power of God, that They (i. e. the People) were greatly shaken.* P. 26. *Now the Lord's Power was so mighty upon me, and so strong in me, that I could not hold, but was made to cry out, &c. inasmuch as they were amaz'd at the Voice.* And p. 27. *Both Priests and People were astonished at the wonderful Power that broke forth.* P. 28. *By the healing Vertue whereof many have been delivered from great Infirmities; the Devils made subject.* And p. 28. *The Churches seem'd to shake, &c.* compared with much more of his and other of our Friends Experiences of the Effects of this Divine Light of Life in their first coming forth, largely notified in p. 82, 103, 156, 376. of the said *Journal*, together with Miles Hal-head's Books, and George Fox the Younger, with the first Part of Francis Howgil's and Edward Burrow's Works. But when he came to desert this noble Prin-

Principle, by preferring the Dictates of his own Spirit, in the Imposition of his written Rules, Laws and lawless Orders upon us in the place of it; under pretence of their being the results of his Light within (in evidence of his Apostacy Naylor foretold us, by declaring *His Fall was but the Figure of another* (meaning this George Fox's) *that the Man of Sin might be revealed by the falling away amongst us.*) *See Peny- man's Tracts, p. 15. Compared with the said James Naylor's Prophe- tick Testi- mony, as cited in Ro- bert Rich's Book. John Crook's Works, p. 113. to p. 127. G. Fox, jun. Works, p. 336, 385. Penyman's Life, p. 295.*

Then it was, that he and his depraved Adhe- rents fell on to deafen us with the repeated Re- commendations of the *Light within, the Light with- in every Man coming into the World, the Light, the Light, the ever blessed Light, the marvellous Light within every one, the Light which is pure, the Light which is unchangeable, the Light which is infallible, the Light which is eternal, the Light which is Christ, the Light which is God, the pure Measure of Light within every one, which whosoever owns for their Tea- cher; are all come to be one Light, and need never more to teach them, but as this Light within teaches them.* Through their superstitious Reverence to the Dictates whereof, as some of them won't admit any other Method to be used in their Preach- ments, lest the Doctrine of the * Spirit should burn their Fingers; so they have by degrees not only come in a manner to lose all true Sense of the real Guidance of the ever blessed Spirit of Life, that immediately proceeds from God and Christ, the Holy Scripture directs all to seek after as our chief Instructor in our Religious Concernments,

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as

ritual Dictates, a certain Quaker having somewhat warmly dis- coursed in one of their Yearly Meetings some Years since, in my Au- dience, &c. an old Foxonian stood up, and proclaimed his Uneas- iness with this new Doctrine, as he called it, under pretence, that as it was their ancient Method to preach up the Light within, as their only Guide in all Things, he liked not this their new Doctrine of the Spirit, the Spirit, which so dangerously insinuated the Light's insufficiency, to their Apostle Fox's Contradiction.

*See Fox's several Pa- pers, prin- ted 1671, p. 19, 20, 21, 28, 33. Select Epist. Doctrinal Works. Some Prin- ciples, p. 27. News out of p. 21, 27, 33, 36. Barclay's A- pol. p. 305. Benner's Test. to the true Light. Anderson's Visitation; p. 41. * In behalf of which Spi-*

Levingston's *Plain-Deal-
ing, &c.* p. 10. &c.
compared
with p. 7,
193. of G.
W.'s *Late
Power of
Christ vin-
dicated.*
*Fox's Doctrin-
al Works,*
p. 28, 211,
&c.
Great Myst.
p. 87.
*Several Pa-
pers,* p. 27,
31.
Select Epist.
p. 95.
Antidote
Ven. p. 6.
No. 7.
Quakers
Plea.

See Rich's
Hidden
Things.
Rogers's
Christian
Quaker.
Tyranny and
Hypocrisy
detected. *Collection of Testimonies.* *Babel's Builders.* *Penyman's*
Life, and Mrs. Bourignon's Answer to B. F.

as a plain evidence of their deplorable Apostacy ; but through their persistance in this their Depavity, have at length become so audacious, as not only to write Book after Book in excuse of their unsensibleness of the Spirit's ancient Operations, (under pretence, of that being a Time of its Physical Effects, in order to their Purgation, which they are now come beyond, into a State of Stillness, wherein God's Voice is more distinctly heard, than whilst they were under those terrible Shakings and Quakings) but also (besides their Renunciation of those miraculous Operations as useless, they heretofore magnified as Christian) have of late most impudently denied such bodily Agitation (as they wrote Book after Book in behalf of in themselves) as Fits of Convulsion in them, and Diabolical Possession in others ; yet do they (instead of repenting of this their Apostacy) assume the Confidence to pretend themselves to be in Christ, the noble Seed, that never fell, nor never will fall, never chang'd, nor never will change ; yea, never fell, nor never chang'd, nor never will fall, or ever change, &c. though they have to their own Contradiction, not only in one respect expressly own'd, that they are really chang'd ; but by their notorious Inconsistencies almost in all respects have proved, *They have often fell, and often changed, ever will fall, and always change, till there be none, I am persuaded, under their Denomination, either to fall or change, as our truly worthy Friends Robert Rich, John Perrot, John Wilkinson, John Story, William Mucklow, Thomas Crisp, John Penyman and Anna Bourignon, amongst others, have foretold them.*

Collection of Testimonies. Babel's Builders. Penyman's Life, and Mrs. Bourignon's Answer to B. F.

And not without reason sufficient, since besides their Apostacy from their first Foundation Principle of the Divine Word of Life, in taking upon them to guide our People by Innovations of their own Invention (under pretence, of their being the Dictates of the Light within them from their Creation)

tion) they have not only fallen from the Truth, and the true Christian Sentiments of their own ancient Friends, in the Matter of Marriage of lawful Kindreds, choice of earthly Law-makers, Renunciation of the use of Defensive Arms, Denial of Religious Oaths, Preference of formal Affirmations, Refusal of the Payment of improprie Tythes, National Militia, Bodily Reverence, Preaching without Licence, Alteration of the Word of God, and Denial of free Audience in their Meetings of Discipline, amongst many others, as I have proved in my afore-mentioned Manuscript.

Righteous

Judgment

placed, p.

109.

Christian

Reprehen-

on, p. 5.

Something

in Answer

to Hidden

Things, p.

28.

Burrow's Ca-

sbier'd.

Epistle to

the Parliament of the Commonwealth, &c. Alexander Parker's Epistle to all that are Lovers of and Believers in the true Light, p. 20. Jos. Cole's Testimony of the Father's Love, p. 19.

But also what is worse than that, they have fallen from the very Life of Truth it self, as daily appears by the lifeless Harangues of their most noted Leaders, who were the Original Introducers of their Corruptions; under which Persons may much sooner get a good * Sleep to the Refreshment of their Bodies, than any Spiritual Consolation to the Comfort of their Souls, as divers besides my self have observ'd.

Select Epist.

p. 307. com-

pared with

their Letter

to Friends

of Mumby

Meeting;

and p. 11. of

the Account

of the Life

of John Penymen. * An Impediment their Hearers are now almost irrecoverably infected with; under a sorrowful Sense whereof, one of their Preachers lately told us at Sleaford, That finding them almost all a Sleep in their Meeting at Gainsborough; amongst others he had visited; he was forc'd to clap his Hands hard together; stamp his Feet often upon his Form, and thrash them near two Hours by the Clock, to awake them to hear him.

Which Unhappiness, as it was first occasioned by their Essays to amend their Religion, in forsaking the Foundation Principle of it, through their Exaltation of their own prudential Devices as Gospel Orders, in order, as pretended, to keep Things sweet and clean; so, in a Sense of their Loss of Zeal for God, by setting themselves in the place of God, through their Imposition of those

their Institutions ; Our ancient and truly worthy (though their greatly abused) Friend *Martin Mason* of *Lincoln*, several Years since, most sorrowfully bewailed the same in a few Lines in Verse, he sent a Right-Hand Man of *George Whitehead's* (as he called himself) in order to their Restoration, which, as I wish may obtain their Effect for that End, I shall insert as follows, *verbatim*.

*Zeal for the living God, where is it found ?
Not there, I fear, where once it did abound ;
That holy Virgin Zeal for Zion's King,
Where is its Mansions ? Hath it tak'n the Wing,
And left this earthly Orb ; would it not stay
With those who once were Children of the Day ;
How comes it ? have they lost their Guide, their Way ?
Pure Holy Virgin Zeal, return again,
And take thy Mansions in the Sons of Men.
There is a Remnant that desires to be
True Servants to the Living God and Thee.
Return, return, thou glorious Son of Light,
Unto thy own, and let not darksome Night
Close up their Days, who once were Stars most bright.
Come to thy own again, and let them shine,
Once more in that blest Firmament of thine.*

Thus far brave *Martin Mason*, whose sincere Concern for them, under a sorrowful Sense of their sad Depravity, was so far from being accepted in Love by the Person to whom he sent it, as that he in his of the 2d of the 8th Month 1672, in answer to it, renders it the Effect of *Pride, Wrath, Disdain and Passion*, proceeding from the Spirit *Cain* was provoked by to kill his righteous Brother, as appeared by the paleness of his Countenance amongst the Children of Light, (as he called them that joyned with him against this their worthy Monitor) ; to which he the same Day returned on the same Letter this short Reply, as his sufficient Defence from such a depraved Calumniator.

Pride,

*Pride, Wrath, Disdain and Passion are thy own,
 ----- 'Tis too well known,
 In Love I came, and thou'rt to blame
 The falling of my Countenance to Name,
 Make Lies thy Refuge, John! Fie, leave the Trade,
 My Soul upon the God of Truth is staid,
 And of John Whitehead's Threatnings not afraid.*

M. M.

Wherefore as those that will Lie through the strength of their Apostacy from the Spirit of Truth and Righteousness, may well be expected to make no Conscience to swear to them; so a true Sense of their Guilt herein, brings me to my next Charge of their *Perjury*, as a Crime they have also most sorrowfully to Answer for before the Great God who made them, in the terrible Day near approaching, as will appear by what follows.

PERJURY.

THOUGH this Charge will be look'd upon by many, as a Run upon the *Quakers*, rather than what is like to be proved on them, on account of their suffering Testimonies against all Oaths, as Unchristian; yet as I have proved in some measure, under the Head of *Hypocrisy*, and shall more effectually prove, when called to it on this Occasion, That they have not only Sworn, but also offered to Swear substantially in their own way notwithstanding, under the Denomination of *Solemn Attestations* (which they have owned, Oaths was anciently accounted). My present Business is not so much to prove their Solemn Affirmations to be Oaths, (which some of their own profess'd Members have been at no small pains of late to do to my my Hand) as to evince, that they have on those Terms and others, forsworn themselves. In order whereto

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Not

J. Crook's
Works, p. 81.
Compared
with p.

of J. White-
head's Col-
lection, and
a private
Letter of his
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me, to his
Foxonian
Collegues up-
on that Oc-
casion, with
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the Oath put
to him as to
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of it, though
they declare,
They wish he
had not sub-
jected so far
as he did, in
repeating so
much of the
Form of it.
See more p.
10. of the

2d Part of John Penyman's *Quakers Contradictions on this Sub-
ject*. See Fox's *Good Counsel to O. Cromwel, &c.* p. 37, 26. Com-
pared with p. 1. of his *Epistle to all Officers and Soldiers of the
Armies in England, &c. and Answer to Hidden Things*.

* In his Preface to his said Journal.

P. 180. com-
pared with
G. K.'s Ap-
pendix to

Not to insist on their Perjury, as exposed in Francis Bugg's Preface to his *Vox Populi*, and *Quakerism further expos'd*, beyond their Attempts to defend themselves. The first Instance I shall exhibit in proof of this Charge, is out of p. 137. of their great Apostle Fox's *Journal*; wherein, as he tells us, How he was moved of the Lord to write a Paper to the Protector, by the Name of Oliver Cromwell, (though I rather think it was Oleser Cromell in the Original, according to the Contents of a Letter I have seen of his own Hand-Writing) wherein he did, in the presence of the Lord, declare, That he did deny the wearing or drawing a Carnal Sword, or any other outward Weapon, against any Man; which being not only directly contrary to his Admonitions to the said Oliver, and his Officers and Soldiers, To go forth with a free and willing Heart, that they might rock Nations as a Cradle, in slaying all by their outward Sword, that would not be ruled by their Light, &c. but also grossly inconsistent with his Commendations of the Exercise of the same in the Hand of the Magistrate against Evil Doers, &c. In the very same Page, he, in the Name of the Lord, forswears (in their Quaker way) the wearing or drawing of it; as apparent Instances of his Guilt of Perjury, as the Natural Fruit of this goodly Tree of Doctrines, William Pen * so illustriously magnifies, for want of a true Sense of his Corruptions; wherefore, 'tis the less wonder, That he the said William Pen should be found guilty also of the said Crime, this his exalted Patron Fox first taught him. In order to the proof whereof

Not to insist on his Declaration in his *Reason against Railing*, That so sure as God liveth, &c. if Thomas Hicks desisted not, and came not to deep Repentance; (meaning of his Writing against them) the

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the Lord would make him an Example of his Fury, his first Neck and his Head should not go down to the Grave in rative on Peace. Whereas, notwithstanding he neither de- this Occasion. sisted in Writing against them, or repented of what he had wrote, as hath been affirmed and proved, his Head did go down to the Grave in Peace, Snake in the without being made such an Example of God's Grass, p. Fury, as this our renowned Pen had denounc'd. 56, &c.

The Matter I insist on, is his solemn Declara- As cited by tion in p. 48. of his Great Case of Liberty, That We G. W. in p. (i. e. People called Quakers) take the Righteous Holy 19. of his E- God to Record, that we hold no Principle destructive to pistle from the English Government. When as, besides their re- their Meet- peated Renunciation of the Oath of Allegiance, &c. ing for Suf- as Unchristian, their well-known Principle of the ferings. Unrighteousness of the use of the outward Sword, (or any other Carnal Weapon, as they call them) in way of Defensive War against Domestick Insulters, or Foreign Invaders, not only tends to the Destruction of our English, but also of all other Civil Governments throughout the Universe, to his exprefs Contradiction.

Wherefore, as those his above-cited Terms are Counterfeit an Oath, according to his own Distinction in p. Convert, p. 72. of his Treatise on that Subject, (compared with 68. and p. those of their Books in his Unity, mention'd in 22, 31, &c. the Margin) since he hath not only Sworn in them, of their Po- but also forsworn himself, by swearing to a Fal- sition and Testimony shood; I hope he won't take it ill, that I charge against all him with Perjury, and all that abetted him herein, Oaths, as (as well as in the Instance recited p. 14. of Tyranny cited in John Penymen's and Hypocrisy) until he or his Friends have cleared Quakers him by their Defences; the which, I can hard- Contradicti- ly perswade my self, he or they will attempt, ons. through a true Sense of his Guilt herein.

The next Instance I urge in proof of this my See his said Charge against them, is their Friend Farnsworth's Answer in Answer in open Court, before the Mayor of Ban- p. 2. of his bury; who, when the Oath of Abjuration was Saints Testi- there tendered him, Denied, in the Presence of God, mony, as ci- ted by G. W. all Popish Ways. Wherefore, if a solemn Appeal in his Epist. to God as an Evidence of the Truth of our Testi- afore-men- mony, tioned.

mony, be no less than an Oath, according to the *Quakers* own Doctrine, in their *Position and Testimony* afore referr'd to.

Then since they are to be accounted no other than Popish Ways, that are contrary to those of the true Ancient and Apostolick Church of Christ in the first Ages of Christianity, according to their Friend *Elwood's* Confession in his *Truth prevalent, &c.* and *Foundation of Tythes shaken*. This *Farnsworth*, if he owned those of the *Quakers*, against Marriage of lawful Kindreds; Liberty to declare the Word of God without their Monthly Meeting's Certificate of Unity; Disallowance of Appearance in their Yearly Meetings, in order to ease our Minds of what lies upon us to Communicate for the Churches Welfare, without the Consent of the Quarterly one we belong to; Imposition of Human Prescriptions, under the Penalty of our Exclusion before Conviction; keeping their Church Decrees secret; condemning Persons in their Absence, without giving them Copies of their Excommunications; refusing what is done in their Yearly Meetings to be call'd in Question; amongst many other Ways of the same Nature. All which as they are purely Popish in their Original, as may be found upon a Comparison of the same, with those of the Papists mentioned in the several Pages of the *Acts and Monuments*, and *History of the Trent Council*, instanc'd in the Margin. The said *Farnsworth* is not only guilty of the Crime of Swearing in the *Quakers* Account, but what is far worse than that, of the sad Sin of *Perjury*. In further proof of this my Charge, against them.

Acts and Monuments,
p. 616, 608,
598, 599,
610, 286,
288.

History of the Trent Council, p.

654, 748,
669, 670,

746, 542, 684, 553, 620, 688, 698, 840, 25, 55, 302, 305, 309,
372, 61, 855, 475.

Wherefore, as several others of their Brotherhood have also been proved guilty of giving false Evidence, upon their solemn Affirmation, (as they call their *Quaker* Oaths) for which one of them stands indicted by a Bill found against him at *Hick's Hall for Perjury*, according to *Fr. Bugg's* Relation,

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lation, in his *Preface to his Vox Populi*: *If he that swears be of the Devil*, as their Patron Fox hath affirmed; then he himself with those his depraved Collegues cannot be of God to be sure; since they have not only sworn, but also forsworn themselves in those several recited Matters, amongst others that might be mentioned; which gross enormity, as they were led into through their implicate Bigotry to their Apostle Fox's Impertinencies, for want of timely dealing with him, in order to his Repentance of his Corruptions, through the Opinion they had of him, as some extraordinary One; so the Consideration thereof brings me to my next Charge of their *Idolatry*, as a natural Consequent of that superstitious Reverence they bore him.

P. 12, 16,
&c. of his
Doctrinal
Works.

IDOLATRY.

IN order to the proof of this Charge against them, 'tis necessary to notifie, That as Spiritual Idolatry is justly reputed the worst sort of Idolatry by learned Authors; that we may not want Instances of their Guilt of this worst sort of that Crime, we need go no further than p. 15, 16, 45. of their *Old Fox's Pearl found in England*, compared with p. 31, &c. of his *Younger Fox's Works*; where taking occasion to magnifie the Light within every Man coming into the World, according to *William Pen's* Notion in his *Spirit of Truth*, as he calls * *Sure they* it, they, in the Name of it, cry, *I the Light within* will make you bow unto my Name, the Light; you shall feel, it is not natural nor weak; * *for it shall break none else are you to pieces*; I the Light in you, will confound all your so shattered, Wisdom; and I the Light in you, will take all Peace from the Earth; yea, I'll bring you to your Wit's End; *to pieces,* I'll and confounded as they are, by their dependance on its Almightyness, as their only Preserver.

See Smith's
Primmer,
p. 13. Com-
pared with
p. 31. of Jo-
siah Cole's
Whore un-
vail'd, with
p. 93. of his
Works, where
the Reader
may find e-
nough of this
their Idola-
try, to sur-
feit him.

See Ang.
Flag. p. 39,
91. and Fr.
Bugg's Re-
trospective
Glass, p.
579. com-
pared with
p. 4. of his *Great Mystery of the Little Whore*.

Viz. Thomas
Crisp, in his
Babels Buil-
ders.
Rogers's
*Quakers a
divided Peo-
ple*, 1st Part,
p. 8.
*Tyranny and
Hypocrisy
detected*, p.
19.
Penyman's
several
Tracts, and
Account of the Life of John Penyman, *Snake in the Grass*, p. 179.
Compared with Pen's *Invalidity of John Faldo's Reply*, p. 354.
Counterfeit Convert, p. 21. and *Judas and the Jews combin'd*, p.
44, 45. and Whiting's *Judas and Chief Priests*, p. 10, &c.

I'll burn your Heavens, and I'll burn your Earth; I'll burn within, and I'll burn without; I'll bring Plagues within, and Plagues without, until I have consumed you all, who will not own me, the Light within; to which all Power in Heaven and Earth is committed; with much more to this purpose. All which, how true soever, as understood with respect to Christ, the only true Light of Life, who appears to all Men at certain Seasons, immediately by his Holy Spirit, in their Hearts and Souls, to call them to Repentance and Amendment of Life, whilst the Day of their Visitation lasts; yet as applied to the Common Light within every Man coming into the World, according to our depraved Quaker Notion, is Idolatry in the highest Sense, by exalting a Creature in the place of the Creator. Of the unhappy Effects whereof, as they have been often forewarn'd by their Opponents to no purpose, 'tis the less wonder, that they should be found guilty of the same Crime in the common gross Sense, by their Idolatry towards one another, as will appear by what follows.

For not to transcribe their Friend Audland and Cole's most Idolatrous Letters to their magnified Apostle Fox; both which, as they are proved to be of their own Hand Writing by their Opponents, and as such owned by their Friend William Pen, in his *Postscript to his Just Rebuke*, compared with his *Judas and the Jews combin'd*, to the eternal Con-
futation of their late shuffling Questioners of the Truth of 'em; 'tis the less surprize to me, that he the said William Pen should be found guilty of the same Crime himself also, towards this his Reverend Fox, in the Idolatrous Encomiums he (in his *Preface to the Journal of his Life*) bestows on him;

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him; where, notwithstanding those ridiculous Impertinencies his several Writings are compos'd of, together with the numerous Errors, Heresies, and Idolatrous most gross Inconsistencies, amongst other Misfortune, Spiritual and Temporal, he hath involv'd as they esteem'd themselves oblig'd to dis-
 him the said William Pen, and others of his bigoted Adherents in, by implicitly following his Fan- selves oblig'd
 cies, he sticks not to proclaim him, A chosen Vessel; ed to di-
 a blessed and glorious Instrument, who abundantly ex- spence with
 celled in singular Qualifications and Services, which are this their
 worthy to be set forth as an Example to all succeeding Great Apo-
 Times, for a just Memorial to that Worthy and Ex- conformity
 cellent Man; God's faithful Servant, and Apostle to to the For-
 this Generation: whose Words were as Texts to many mality of
 fairer Declarations; in all which, he was witnessed to proposing his
 be of God, being sensibly felt to speak that which he Intentions of
 had received of Christ, and was his own Experience in Marriage
 that which never errs nor fails; one whom they that before the
 know most, will see most reason to approach him with Womens di-
 Reverence and Fear; a Man of an innocent Life; stin'd Meet-
 no Busie-Body, nor Self-seeker, nor Touchy; but Inof- ing of Dis-
 fensive, Meek, Modest, Easie, Steady, Tender, Loving, cipline, he
 Compassionate, Long-suffering, Merciful, ready to for- and they im-
 give, unapt to take or give Offence, of an excellent- posed Sub-
 Spirit and Savour; who, in all Things acquitted him- jection on
 self like a Man; yea, a strong Man, a heavenly they not only
 minded Man, a Divine, a Naturalist, &c. so as it may thought good
 be said, though many Sons have done vertuously in this to exempt
 our Day, yet, dear George, thou excellest them all; his renown-
 with a many more florid Encomiums to the same ed Scribbles
 purpose; most of which, as my self amongst ma- from their
 ny others, know to be false and undeserved of him, Second Days
 so they that can't discover a Strain of Idolatry in Meeting's
 the Scrutiny
 they bring

others under; as a Subjection below the Infallibility of his Holiness; but also thought it their Duty to excuse him, in giving his Advice to his Benefactor M. Penington to secure a Part of her Estate from the Spoilers, when they came to seize for her Husband's Nonconformity, contrary to his Advice to others, to offer their All as their Duty indispensable, in evidence of his Super-excellency above 'em, if their true Friend William Rogers of Bristol may be credited, in p. 33. of the 7th Part of his Christian Quaker, &c. compared with others.

the whole, must be more blind than *Balaam*, when he could not see the destroying Angel of the Lord just before him.

See Christo- I thought to have given a many more Instances
pher Taylor's of their *Idolatry* out of their approved Writings
Epistle of here, towards this their Fixed Star, and most Re-
Caution, verend Fox, who, as they esteemed more than a
with others, Man, they accounted it no less than Blasphemy to
cited p. 4. attempt to detect him; under pretence, *That as*
of Rogers's *he should never turn to Dust* *, his Name should be
Quakers di- *had in everlasting Remembrance*, &c. But as they
vided, com- are generally notified in Sect. 8. of the *Snake in*
pared with *the Grasp*, and p. 41, 47, 240, 253, 265. of F. B.'s
their several *Pilgrims Progress*, with p. 38, &c. of the 7th Part
Recommen- of Rogers's *Christian Quaker*, and *Quakers divided*,
datory Epi- p. 1, &c. beyond their Ability to defend them-
files, at the selves in their vain Attempts for that purpose; I
Front of his Select ones, shall only tell them,
and Doctri-
nal Works.

* Though I rather think, it shall sooner Rot and Stink as the Dung for his Apostacy and Tyranny, as our true Friends Robert Rich and John Wilkinson, &c. have long since foretold him.

That if to call him, *Dear and Precious*; one in whom my Life is bound up, and Strength in thee stands, by whose Breathings I am nourished, and by thy Presence preserv'd, &c. be to Idolize him.

See the same Then their Preacher *Audland* having so called
as cited in him in his Idolatrous Letter he sent him; their
p. 8. of Ro- Preacher *Audland* was guilty of Idolatry in so I-
gers's Qua- dolizing him.
kers divid-
ed, compared with the whole, as transcribed at the Conclusion of the *Snake*.

If to call him, *The Father of many Nations*, whose Life reach'd through us his Children; one who rul'd and govern'd in Righteousness, whose Kingdom was without end, &c. be to Idolize him.

In their Ju- Then their Teacher *Cole* having so call'd him in
das and the a Letter he sent him, which they declare their
Jews com- Approbation of; their said Teacher *Cole*, with his
bin'd, p. Quaker Friends that abetted him, are with him also
44, &c. guilty of Idolatry in thus Idolizing him. If

If to flatter him, as One blessed with Honour; whose Life reigns, and is spotless and innocent; and eternal Honour and blessed Renown shall remain; as one whose Presence, and dropping of his tender Words in the Lord's Love, was his Soul's Nourishment, &c. be to Idolize him.

Then *Blakeling* the Quaker Preacher having so flattered him, in a Certificate he wrote concerning him; *Blakeling* the Quaker Preacher is guilty of Idolatry in so Idolizing him. *See the same as cited p. 6. of Rogers's Quakers divided, with*

Part 5. p. 77. of his Christian Quaker distinguish'd, and G. W. Counterfeit Convert, p. 22.

If to affirm of him, That as it was said of Christ, Let them not That he was in the World, and the World was made blame me, by him, and the World knew him not; so it may be said of this true Prophet [i. e. Fox] whom John said he was not; be to Idolize him. *as their manner is, for adding the Word Fox*

here, whom the Author means, since it is according to their great Pen's Precedent in p. 93. of his Counterfeit Christian.

Then their depraved Quaker Preacher *Eccles*, having so affirm'd of him in his Book they approve of; their depraved Preacher *Eccles*, with those that approved his Book, are guilty of Idolatry in thus Idolizing him. *Quakers Challenge, p. 6.*

If to presume to bless him, in the Terms of Blessed be the Man that came out of the North, and blessed be the Womb that bare him, and the Paps that gave him suck; (under pretence of his being one at whose Name the Heathen trembled, &c.) be to Idolize him.

Then this their wise Solomon *Eccles* having so blessed him, according to the effect of his own Confession, in a certain Letter of his, cited by William Pen in his Judas and the Jews combin'd, said Solomon *Eccles*, with those that abetted him, are guilty of most gross Idolatry in thus Idolizing him. In pursuance whereof, *See p. 42. of their True Account, as cited p. 73. of the Account of the Life of John Penymen,*

with p. 19. of Tyranny and Hypocrisy; and p. 26. of the Quakers unmasked, with p. 73, 74, 75. of W. P.'s said Judas and the Jews combin'd.

Lastly,

Pen's Judas,
p. 104.

Wilkinson's
Letter, as
cited Part

4. p. 43. of

W. Rogers's
Christian

Quakers di-
stinguished,

compared with G. W.'s *Innocency against Envy*, p. 18: *Righteous Judgment*, &c. p. 109: *Rich's Hidden Things*, and Fox's several Letters at the End of their Account from the Committee of Parliament, concerning the Trial of James Naylor. About which, as they were strangely confounded, when they went to Susanna Blandford to evidence their Innocency, by her Advice to them, to rave no further in the Matter, in a Sense of their Guilt in her Presence, as her Daughter lately told me, so they can never expect better Success, till they repent of this their Idolatry.

Ang. Flag.

p. 37.

Some of the
Quakers

Principles,

p. 14, 15.

as cited p. 4.

of Thomas

Crisp's Ba-

bels Buil-

ders, com-

pared with

the recited

Manuscripts, Part 2. p. 3. of W. Rogers's *Quakers divided*:

Righteous Judgment, p. 109. and *Rich's Hidden Things*, &c.

In pursuance

whereof, as

their Prea-

cher Taylor

in p. 3. of

his Epistle

of Caution,

most Idola-

trously cried

Lastly, Not to enlarge on their many Idolatrous Prostrations before, and undeserved Adorations of this their Idol Fox, defended by the Leading Quakers, as done in Reverence to the Life of Christ in him, after he had become, in a manner, wholly a Stranger to it, by exalting the Light within him from his Creation in the place of it, under the Denomination of the only true Light of Life.

If to exalt him as the Lord's Anointed, and great Apostle of Jesus Christ, ordain'd of the Lord, to be in the Place amongst the Children of Light, (as they call their own dark Souls) in this our Day, (as Moses was amongst the Children of Israel in his Day) to set forth Methods and Forms of Church Government, establish Monthly and Quarterly Meetings of Men, and Womens distinct from the Men, &c. be to Idolize him in the place of the Light they confess they were at first turn'd to, as their only Guide in all Things.

Then the depraved Quakers having so exalted him in their afore-mentioned Encomiums, &c. the depraved Quakers are guilty of Idolatry towards this their Reverend Fox in thus Idolizing him, as others of their Brotherhood have been also towards their much honoured Pen, who therein supported them; in pursuance whereof, as Pen and his depraved Collegues thus magnified their great

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Apostle Fox, so Fox in like manner illustriously ex-
alted this their most famous Pen, in a Poemical
Harangue just now before me, entitled,

*The Character of Mr. Pen, Esquire,
That matchless Man, whom Ages will admire ;
Assuredly, there are but few such Men
In all the World, as is this Mr. Pen ;
For if his Heart and Tongue go both together,
We know not where to find out such another.
With much more to this purpose.*

By the last Lines of which, as it seems, they
had not over-great Confidence in his Constancy to
their Cause, notwithstanding those their florid En-
comiums ; so least he should thereby be set up a-
bove their most Reverend Fox, they (as his just
Reward for his Officiousness in exalting their Fox Name for
and his Light within, as a God) thought it their
safest Course to take him down in Time, by gi-
ving him to the -----Long Scrawl, for Writing
without their License to King James the Second,
had not some of his Votaries stept in and preven-
ted them.

*to declare, This George Fox was more than a Man, and should ne-
ver fall, if their true Friend William Rogers, in p. 15. of the
6th Part of his Christian Quaker, may be credited.*

Though I have a more proper Character be-
stow'd by the Spirit of Truth on him, through a
truly inspired Friend of ours, than our Quaker Po-
emical one ; which notwithstanding he liked not
half so well, as I found by the Fury it inflam'd
him with, when I read it in his Audience the Day
after its delivery ; for which Cause I design'd to
bury it in Oblivion, according to his Solicitations,
in hopes of his Repentance and Amendment with-
out its publication ; but since he is so far from any
such Thing, as that he hath more fully verified
the Contents on't, by his disingenuous Refusal to
make way for my Audience at our Yearly Meet-
ing in Anno 1712. according to his Pretensions ; I

†

think

*out, That
Dear and
Eminent Ser-
vant of God,
George Fox,
who is still
made Instru-
mental in
the Hand of
the Lord, to
bring forth
blessed*

*Things from
the Oracles
of the Di-
vine Breath,
to the Praise
of HIS
Name for
ever ; so o-
thers were
so influenc'd
through a
Conceit of
his peculiar
Holiness, as*

*Viz. John
Potter.*

*See Mr. Dut-
ton's Warn-
ing concern-
ing him, the
Substance
whereof I
sent him in
a private
Letter, ac-
cording to
his own
Desire.*

think it my Duty to recite the same, as a perpe-
tual Warning against such an exalted *Diatrephe*, as
God hath declared, *he will humble by his severe Vi-
sitations*; as he hath since done, by exposing him
to *Nebuchadnezer's* Fate, in some measure; out of
which I have ground to believe, he will never
know Redemption, till he in like manner be
brought to acknowledge, *That the most High* (and
not he, or his deprav'd Collegues *Fox* and *White-
head*, &c.) *shall only Rule in the Spiritual*; as well as
Temporal Kingdoms of Men, let them vainly hope what
they will to the contrary. The said Prophetick Warn-
ing being as follows, *verbatim*.

*You, my Children, beware of the Fox, for he has
more Craft than Honesty; a Pollution he is known to
be; but his Goodness all are Strangers to, except those
who will have him so; but you know, that nothing is
made Good by being esteemed so: Be ye aware of him,
and know, he is an Enemy to my Appearance; for as
a Pope hath he placed himself, and as such is he ador'd
by those simple Ones, whom by Craft he hath intangled:
Be ye aware of him, for he hath laid a Snare, and he
doubts not to entrap ye therewith; see that ye go not
within his reach; and whatsoever his Pretences may
be, be you deaf thereto; and I further Charge you, that
you answer not his Civil Requests, except I command
you.*

Which Prophetick Declaration being unwittingly
delivered by a Person wholly ignorant of his
then Ingagement with *Esquire Lacy*, and others
of our truly inspired Friends, in way of Confe-
rence, in *Lombard-Street, London*; and immediate-
ly sent in Writing out of *Holborn* by another that
knew of it, for their Direction in their Behaviour
towards him; wherein as it proved of great Ser-
vice to the Persons concerned, may be of use to
show others, *That God who sees Mens Hearts, when
they endeavour most to conceal them, is sometimes just-
ly pleased to debase such lofty Pretenders, as Men are
ignorantly led to Idolize, for want of a true Sense of
their inward Corruptions*; as he has done this our
exalted Pen, and his famous Patron *Fox*, by stri-
king

king the one with *Lunacy* in his Life, as he did the other with *Death* in his Preaching.

Wherefore, if those Magistrates that punish not Idolaters, be so far from acting according to the Light in the Conscience, as that for their bearing the Sword in vain; that in the Conscience will take hold upon, condemn and execute the Righteous Law of God upon them, according to the *Quakers* Sentiments.

P. 68. of
Hubber-
thorn's Col-
lection.

Then since no other Protestant Professors are so grossly guilty of that Crime, as I have proved them, I hope they won't take it ill to be punished according to the Rules of their own Light for it; as well as their next Crime of *Villany*, which is what I also undertake to prove them most grossly culpable of, as follows. In pursuance whereof

VILLANY.

1st. AS it is no less than *Villany* in them to cry out against our using the same Pleas against Imposers amongst our selves, we have used against others; under pretence, of its not being the least Evil this Spirit of Strife, (as they call it) is guilty of, that it uses the Words, *Liberty of Conscience*, and *Imposition*, against their Brethren, amongst us, in the same manner our ancient Friends have been always accustomed to intend them, against the persecuting Priests and Powers of the Earth; as if that which is a Crime in the Priests, &c. is a Duty when acted by the *Quakers*.

Examination
and State of
Liberty Spi-
ritual, p.

9, 13.

2dly. What greater Villany than for them to Excommunicate those their true Christian Monitors for leaving their Society, through a Sense of their Corruptions: Whilst they are so conscious of the Justice of their Separation, as that they have sometimes refused to give them a Copy of their Papers of Exclusion; lest they should be exposed by the

See the se-
veral In-
stances exhi-
bited in
Quakerism
drooping, p.

139.

Pilg. Prog.

L

Excluded p. 9.

History of Quakerism, Excluded according to their Demerits, for their Abuses contain'd in them. In pursuance whereof, p. 135.

Rogers's Christian Quaker. Tyranny and Hypocrisy, with Parr's Case against Galloway's, and Pearsons Cumberland Friends, compared with that of John Whitehouse, mentioned p. 92. of the Life of John Penyman.

Bugg's Pilgrims Progress, p. 290, 293, 296, 299.

News from New Rome, p. 14.

Elwood's Truth defended, p. 86.

Paper of Orders set forth by 11 of their

Preachers, Anno 1660.

Ang. Flag. p. 142. and *Taylor's Epistle of Caution against Reading Adversaries Books, as they call them.*

Preface to

W. R.'s

Christian

Quaker,

Marg. Accuser, p. 146.

Truth de-

fended, p.

86.

F. B.'s Pil-

grims Pro-

gress, p. 188,

290.

Quakerism

drooping,

p. 140.

Quakers Wickedness, and p. 29, 51. of the *Account of the Life of John Penyman, compared with the declared Experience of H. Pearson, &c. in Cumberland.*

3dly. What greater Villany than for them to expose those their Conscientious Dissenters to Ruin in their outward Estates, by printing against their Corruptions upon their own Bottom, in order to reclaim them; by abridging them of their Privilege in printing and publishing their Books amongst them, at a publick Charge, for that Righteous purpose; and as soon as they have thereby obtained their End in their impoverishment, to render their Losses in their sham Defences, as the just Reward of their Opposition, to the aggravation of those their distressed Monitors Misfortunes, and greater hardening of their depraved Profelytes in their Corruptions. In pursuance of which Villanous Enormity,

4thly. What greater Villany than for them to add Affliction to the Afflictions of those their afflicted Friends, by hindring, as much as possible, all amongst themselves and others, from buying, selling, or any otherways dealing with them; according to that Popish Precedent the Divine *John* foretold of, in order to compleat their outward Ruin, to the Ruin also of their poor Families; and when they have by those their little less than barbarous Acts, provoked them to some Indecency in Word or Action, to aggravate their Weakness to their Souls Destruction, if possible, by rendring them distracted or craized in their Intellects, as they

they represented me and others of their Monitors, in order to have all we say against their Corruptions rejected as the effects of our Madness; for which I doubt not, the great God in whom we trust, will with his just Vengeance, in his own due time, reward them, since they are so far from preventing the same by their true Repentance of those Villanous Practices, as that they further persist therein by more of the like Enormities. For,

5thly. Not to insist on their Villanous Assumption, to make Laws and Orders to bind their People, in the Case of Oaths, Tythes and Marriages, &c. without being lawfully call'd thereto, which themselves formerly own'd to be Treason.

See Clarendon's Me-
lius Inqui-
rend. p. 29.
and If. Pen-
nington's

Question propounded, p. 8. Compared with West answering to the North, p. 80.

What greater Villany than for them to keep those Laws, when made, from our publick Knowledge, (contrary to their own Rules to others) in forbidding few or no more Copies of the same to be printed, than they have Monthly and Quarter Meetings in England, &c. where, after once reading, they are closely kept by their Bigots, till they have an opportunity to surprize and abuse us, by their unexpected Prosecution; as they serv'd me in my Proceedings in order to Marriage, to my no small Damage and Trouble. In pursuance whereof,

Christian
Reprehensi-
on, p. 4, 5.
Peoples an-
cient Liber-
ties, p. 27.
Burrow's
Works, p.
111.
Compared
with their
repeated
Admoniti-

ons in their Yearly Meetings, in my Audience.

6thly. What greater Villany than for them to limit us by those their illegal Laws, &c. to their own Sect for Justice, in Cases of Meum and Tuum, &c. against our own Consents; under pretence, That as they are the Saints who shall judge the World, it is (according to St. Paul's Rule) unrighteous for us others of to go to Law before others. When as they are so far from doing us Justice, notwithstanding, when we Appeal to them, as that (besides their burning the Papers sometimes, wherein our Defences are con-

See their Pa-
per of Orders
sign'd by
G. W. and
their Mini-
Friends, in
Anno 1666.

Caton's Moderate Enquirer, first Impression, p. 33. Whitehead's Truth and Innocency, p. 23, 24. Sober Expost. p. 438. Fox's Journal, p. 465, 542. Select Epist. p. 438. Hubberthorn's Account from the Children of Light, p. 19. Together with F. B.'s Picture of Quakerism, p. 134. Compared with the sorrowful Experience of Robert Stanly of Waddington, Daniel Brittain and his Son near Boston, William Parr of Nottingham, Samuel Beard of Windon, George Good of Naseby, and his Children, with the Widow Tibbat, late of Lincoln, as she is in effect become, through their Villany.

7thly. To pass by their villanous Transactions towards our ancient Friend John Perrot, hereafter notified under the Head of their Tyranny.

Fox's Journal, p. 542. Account from the Children of Light, p. 19. printed 1660. by R. H. and J. N. Moderate Inquirer, p. 33. Declaration to the Distracted Nation, p. 8, 9. Good Counsel rejected, p. 10.

What greater Villany than for them to amuse us with their repeated Outcries of the Unrighteousness of our suing any Man at Law, and much more our Friends called Quakers; under pretence, That as they are the Saints who shall judge the World, they are not to be judged by the World, &c. in order to make their own disown'd Brotherhood, &c. think themselves secure from legal Prosecution for Debts contracted in Trade with them. Whilst yet besides their frequent Arrests of the World's People, as they call them, for their Self-Interest, (contrary to those their Pretensions) they upon the least malicious Pique, or groundless Suspicion, stick not to send, and cause others to send their own approved Preachers (amongst others of their profess'd Friends) to Goal, many times most causelessly, by their unexpected Arrests, to their Dishonour, as well

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p. 19
p. 19
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42,
p. 18

well as great Danger of Ruin, without the least *Bigotry and*
 Censure in a Church way, from any of their Bro- *Partiality*
 therhood for their so doing ; as *William Gibson* of *ruinous, &c.*
London, Elihu Johnson and *William Parr* of *Notting-*
ham, with *Isaac Pearson* of *Harig* in *Cumberland,* a- *with their*
 mongst many others of their Brotherhood, have *Arrest of*
 sorrowfully experienced, to their Shame and Con- *their Friend*
 fusion ; wherefore, whilst they are guilty of such *Andrew, &c.*
 villanous Practices towards their own profess'd Bre- *mentioned*
 thren, we may have just cause to fear, they are *p. 5. of Qua-*
 not over-free from it towards the Holy Ancients *kers Contra-*
 and others. In pursuance whereof *dictions, and*
Gibson's

Seven Arrests in one Day, through their Procurement.

8thly. As it is no less than Villany in them to ta- *See G. W.'s*
 citly condemn Holy *Abraham, Isaac* and *Jacob, Manuscript,*
Amram, Othniel, Boas, Ruth and *Tobias, &c.* as a- *in Defence*
 bominable wicked Villains, in representing such *of their Or-*
 Marriages of lawful Kindreds as God led them to *der against*
 practise, as Abomination, Wickedness, Filthiness, *Marriage of*
 Confusion, Villany, &c. *First Cou-*

9thly. What greater Villany than for them to *sens, in way*
 affirm, *That their Principles have not taught them to* *of Answer*
 Condemn *all the World but themselves* (as their Op- *to my Alle-*
 ponents have charged them) under pretence, *gations in*
they own the sincere hearted of all Perswasions to be *behalf of*
their Christian Brethren. Whilst yet they are so far *em ; com-*
 from any such Christian Charity, as that (besides *pared with*
 their refusal of Christian Burial to their own Chri- *ton's Works,*
 stian Monitors, in such Places amongst them as *p. 108, 310,*
 they joyn'd in the Purchase of for that end and *311, 312,*
 purpose) they in some Countries assume the Con- *313.*
 fidence to enjoyn their Profelytes, to disinherit such *Ang. Flag. p.*
 of their Children as Marry in any other Protestant *293, 302,*
 Community, on the Penalty of their Exclusion *540.*
 from their Church Communion ; under pretence, *Introducti-*
 of all others being Heathens and Infidels. *on, p. 13.*
Man bath

his Day, p. 14, 15. Just Enquiry, p. 3. Address to Protestants,
p. 19, 99, 104, 177. Spirit of Truth, p. 11. G. F. jun. Collect.
p. 191. G. W.'s Real Quaker, p. 100. Truth and Inroc. p. 46.
Crook's Epist. of Unity, p. 18. Crook's Collect. p. 45. Burrow's
Works, p. 74, 75, 113, 341, 417. 419. Howgil's Works, p. 16, 41,
42, 45. Answer to Hidden Things, p. 4, 14, 15. Whiting's Judas,
p. 182. Bishop's Works, p. 28, 29, 31, 34. *10thly.*

Pen's Judas,
p. 19.

*Something
in Answer
to Hidden
Things*, p.
3. 9.

*Compared
with p. 26,
28. of the
Hidden*

Things they pretend to Answer.

See John Pe-

nyman's
*Collection of
Passages at
the End of
his Tracts*,
p. 9. *Last
Part, with
p. 16, 79,
80. of the*

Account of the Life of the said John Penymen, compared with p. 162. of their great Claridge's Melius Inquirend. &c.

*See their
Book styled,
Seven Par-
ticulars*, p.
30, 31. *As
recited in
Penymen's
Letter to
Pen and
Whithead,
in his sever-
al Tracts.*
*Compared
with their*

*abusive Opposition to the said John Penymen, as notified p. 5, 6,
&c. of the said Letters, and Rogers's Quakers divided, &c.*

10thly. As it is most villanous for them, upon our Friends Discovery of their gross Errors (in their Renunciation of Religious Oaths, Defensive Arms, and Payment of the National Militia, &c.) to expose their Discoverers, as Persons turn'd to Swearing, Fighting and Trooping, &c. in order to prepossess their deluded Adherents against all Enquiry into the Truth they assert, by defaming its Maintainers, as Persons infamously odious and scandalous. So,

11thly. It is no less than Villany for them to expose their Opponents amongst others, under the reproachful Denominations of *Cobbet the Taylor*, *Bunyn the Tinker*, &c. in order to prepossess their Readers against all Examination into the Truth of their Charges, through the meanness of their Callings; whilst they exclaim at a loud rate against such Practices in others towards them as Unchristian. Again,

12thly. Not to enlarge on their villanous Exclamations against their Antagonists, as worse than the depraved *Israelites* towards Christ and his Followers, in refusing to let them preach in their Churches so called when they request it. Whilst they are so far themselves from allowing any such Liberty to those they exclaim on in their Assemblies, when they attempt it, as that they as villanously as illegally have refused to admit their own profess'd Brotherhood, to deliver the Word of Exhortation, in their own Meetings, if what they say tends to their Errors Reprehension.

13thly. What greater Villany than for them to cry out, *Let there be no Law, but that Man may ask*
Man

Man a Question, either going to, coming from, or in See Fox's the Steeple-House, (as they call it) under pretence, *Epist. to the That none are worthy of the Name of a Minister, but Parliament such as are able to satisfy all Doubts, and answer all of the Com- Questions, &c.* Whilst yet they are so far from al- monwealth, lowing any of their own dissatisfied Brotherhood *p. 6.* to ask them a Question in their own Meetings, in order to their Information, as that they not only endanger the breaking the Bones of the Question- ners, by shoving them over their Forms, Hand o- ver Head, in order to their legal Prosecution; but also (besides their other vile Abuses towards their Christian Monitors hereafter related under the Head of their Tyranny) would be accounted true Ministers, whilst they are so far from satisfying all Doubts, and answering all Questions put to them, as that they not only use all the deceitful Means they can think of, to evade an Examination in a Church way, in order to the satisfaction of any J. Penyman, of 'em, but also too often commit greater Villany, to prevent us of the Justice we sue for against their Abuses. In pursuance whereof

Several Pa- pers given forth, p. 6.

Compared with F. B.'s Quakerism further ex- posed, p. 33.

Picture of Quakerism, throughout.

Account of the Life of J. Penyman, p. 84, 293.

and several Tracts.

Boyle's Qua-

kers Wickedness. Rogers's Christian Quaker, in all the Eight Parts; with their late notorious Abuse to J. P. in Grace-Church-Street Meeting-House, of which our publick Newspapers gave ample Re- lation. Bugg's Picture of Quakerism, p. 134, 135. Pen's Judas, p. 102, 113. And Account of the Life of John Penyman, p. 74, 240, 241.

14thly. As their pretence, That their publick mix'd See their Pa- Meetings is neither a proper Time nor Place (for those per to York they have falsely accused, and abusively vilified there- Yearly Meet- in) to attempt to defend themselves against their Asper- ing against sions, only serves for an additional Evidence of Richard Ran- their Villany. So, sam. Com- pared with

Penyman's Tracts, p. 5, 6, 7, 8, 9, 10. Second Part; and p. 2. of the Third.

15thly. If it be Villany to alter our Friend's Let- ters, to the Abuse of the Author's Sense and In- tentions, and forge Certificates in the Names of others, as Evidence in their behalf, who knew

Tyranny and Hypocrisy detested, in the Case of J. W.'s Account of the Life of John Penymán, p. 74, 240, 241. Picture of Quakerism, p. 134, 135. Quakers divided, p. 6. Pen's Judas, p. 102, 113. Ang. Flag. p. 432, 433. Truth defended, p. 61, 107. Ministry of the Church of England defended, p. 3. Ann Docwray's Letter, cited also p. 11. of Penymán's Tracts.

nought of the Matter contained in them, as none but guilty Villains will offer to question. Then since those our depraved Quaker Teachers (with whom I have this Controversy) have been justly accused with both those Crimes, amongst others of the same Nature, beyond their attempts to defend themselves, who have owned a *Nibil Dicit* to be a confessing of Judgment; Those our depraved Quaker Teachers are herein guilty of Villany, by the effect of their own Doctrine, beyond Contradiction. In pursuance whereof,

Lastly. Not to insist on their villanous Perversion of part of a charitable Donation in our Parts, to the building a Meeting-House (together with their Attempts to pervert the rest, in the Repairs of another) to the wrong of their Poor, contrary to the Donors Intentions; for which Cause, amongst others, they are finely wip'd out of its Disposure, by one that I hope will take better Care of it.

See Pen's Preface to Fox's Journal, compared with p. 218, 226, 305. of Robert Barclay's Collection. Elwood's Truth defended, p. 23, 59, 63.

What greater Villany than for them, (on our Complaint of those their Abuses) to encourage us to come up to their Yearly Meeting in London, as the only one for the redress of our Grievances; for which end they tell us, *Every one amongst us, how obscure soever, may there have liberty to ease his Mind freely, concerning any Matter he esteems Error in the Church, without being cramp'd to any stinted Method in his Proceedings in order to it;* under pretence, of their being Wicked, that abridge us of that Privilege,

Whitehead's Truth exalted, p. 6. Burrow's Faithful Testimony, p. 9. Penymán's Life, p. 293. Parnil's Watcher, p. 198, 199, 200. Whitehead's Rectior corrected, p. 64. Caton's Cloud. Bugg's Retrospective Glass, Part 6. p. 559, 576. Rich's Hidden Things. Pen's Judas, p. 102. Gibson's Bigotry and Partiality ruinous, with Perrot's Answer to Fox's Villanies, &c.

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vilege, &c.) Whilst yet they are so far from allowing us any such Liberty notwithstanding, in our obscure Capacity, when we have come there many score Miles for that purpose ; as that they have Time after Time, as villanously as illegally, forcibly oppos'd me Entrance therein ; when, besides my Privilege as Overseer and Writer in their behalf, I have had our own Quarter Meetings Allowance on Record for that end, according to the Method of their own prescribing ; so much do these pretendedly *Imocent, Harmless and divinely appointed Ones* (as they love to call themselves) dread a bringing their Deeds to Light, by a fair Examination, according to their magnified Pretensions.

Wherefore, if they that will Lie for God, and Cheat for Religion, be no better than Villains, as the *Quakers* themselves have confess'd ; then, as I have proved them guilty of both these Crimes, amongst many others in what I have written, I hope they won't blame me for applying that Character (they have bequeathed themselves) as justly due to them. In Consequence whereof, it is no great wonder, That they who have so long acted villanously towards Man, should finally be found guilty of *Blasphemy* against the great God who made them, in advancing their own Impertinencies, as the immediate Dictates of his divine Word of Life, and themselves in the place of Him, as will appear by the proof of this my Charge upon them as follows. In order whereto,

BLASPHEMY.

NOT to repeat all those several Blasphemies most justly charged on them, in a certain Treatise, entitl'd, *Some few of the Quakers many horrid Blasphemies*, since the same may be read at leisure by any that desire it.

As

See his Letter to Oliver Cromwel, as cited p. 113. of the Snake. G. W.'s Just Enquiry, p. 11. As it is no less than Blasphemy in their great Apostle Fox, to pretend himself to be the Son of God, and eternal Judge of the World; who was before Languages, and neither he or his Name known in the World; who had a Kingdom which was not of the World; wherein he had power to bind and loose whom he pleased.

News out of the North, Title-Page, with p. 1, &c. Several Petitions answered, p. 29, 30. Pen's Judas, p. 85. Rice Jones's Mon. Bugg's Picture of Quakerism, p. 14.

Fox's Great Myst. p. 225. Several Papers printed 1671. p. 60, 62. with others cited p. 61. of F. B.'s Narrat. Doctrinal Works, p. 29. Saul's Errand, p. 8, &c. Epistle of Fox's, p. 1, 4. with his Answer to J. Wilkinson, as cited p. 47, 48. of the 4th Part of Rogers's Christian Quaker. So it was a high degree of the same Blasphemy for him to exalt his Nonsensical Scribbles, as the infallible Word of the Eternal God, in stiling them Certain Papers which are the Word of the Lord; the Word of the Lord to Zion; all Friends every where, this is the Word of the Lord to you; bear the Lord God; with much more to this purpose; through the Conceit whereof, he at length became puffed up with a most Blasphemous Imagination, That he was equal with God, and should never turn to Dust; under pretence of his having the Spirit that was equal.

Manuscripts refer'd to in Rogers's Christian Quaker, Part 1, p. 9. with Part 4. p. 30. Compared with Rebecca Travers's Letter, as cited p. 103. of Pen's Judas, and Rogers's Quakers divided, &c. Many amongst us was not only led to Honour him as the Lord's Anointed, and Christ's great Apostle, ordained of him to set forth Methods and Forms of Church Government for the Children of Light in this our Day, as Moses was to set forth Laws for the Children of Israel in his Day, as afore-notified; but some to Idolize him so Blasphemously, as to declare, That if there was a Motion or Revelation that did arise in them, that they might think was of God, yet if he should deny it to be of the Lord, they should be subject to his Judgment, though it contradicted their own supposed Divine one.

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By all which as it's evident, that he blasphemously exalted himself in the Place of God, above all that is called God; so it's also obvious, his enslaved Profelytes as such ador'd him, in proof of this my Charge against them, wherein they further involv'd themselves by following him in others, as will appear by what follows.

For not to insist on their blasphemous Pretension, *That they witnessed, the Godhead dwelt bodily in his two Converts, Burrows and Howgil.*

Dewsberry's Christ exalted, p. 18. in answer

to John Tomson, as cited in *Quakerism drooping*, p. 106. Pennington's *Question to Professors*, p. 276.

As it is no less than Blasphemy in them to pretend *That the Name Jesus and Christ belongs to the whole Body, and every Member of the Body, as well as to Christ the Head.* So to pass by their blasphemous Title to their Friend *Fuce's Book*, [of *The Fall of a great Visible Idol*] incerted with relation to his supposed Overthrow of his Opponent's Faith in *Christ's Reception at the Right-Hand of God in his glorified Humanity in the Heavens without us, till he personally come again the second Time, in order to the Restoration of all Things*, according to *Acts iii, &c.*

As it is no less than Blasphemy for them to set themselves (as well as their Patron *Fox*) in the place of God, by exalting their Body (as they call their Teachers, in conjunction with their said *Fox* as Head) above all that is called God, through their Imposition of his and their Innovations, as *Yearly Pa-Divine Laws*, as Duties upon us to submit to, in *Cases Temporal and Spiritual*; under the penalty of our Exclusion from Church Communion, whether or no we consent to them.

Rogers's Postscript to his Quakers divided, with their Yearly Pa-per of Anno 1666. Compared with their several

So not to insist on their blasphemous Preference of the Common Light in every Man coming into the World, in the place of God and Christ also, by attributing the Power of the Creator to the

Orders recited under the Head of their Innovation.

Creature, Fox's Select

Epistles, p. 360. *Caton's Innocency clear'd*, p. 10, 11, 12, 17, 18, 19, &c. *G. Fox jun. Collections, and my other Proofs under the Head of their Imposition.*

Creature, as afore-notified under the Head of *Idolatry*.

See Cole and Audland's *Idolatrous Letters*, as cited in the *Snake*.

Whitehead's *Definition of Blasphemy*, at the Conclusion of his *Epistle to the Reader*, in his *Truth prevalent*.

Great Myst. p. 1, 94, 99, 246, 247, 248, &c. Pen's *Answer to Muggleton*, p. 57. *Treatise of Oaths*, p. 142, &c. Judas and the Chief Priests, p. 53. Compared with Whitehead and Atkinson's *Ishmael*, &c.

p. 18. *Sword of the Lord drawn*, p. 5, &c. Pen's *Sandy Foundation*, &c. p. 12, 13, 15.

If to give such Titles to a Mortal Man, as are only properly due to God and Christ, be to be guilty of Blasphemy, as the *Quakers* themselves have confess'd; then the *Quakers* having not only given such Titles to their great Patron *Fox*, but also accepted such themselves as are only properly due to God and Christ, as hath been proved under the Head of *Idolatry*, the *Quakers* are guilty of Blasphemy by their own Confession. Again,

If to injure the Fame of another, by villifying Revilings and slanderous Reproaches, &c. be to be guilty of Blasphemy, as the *Quakers* have also confessed; then those our depraved Ones having been proved guilty of both those Crimes to purpose, under the Head of their *Railery*, those our depraved Ones are guilty of Blasphemy, by the effect of their own Confession. In further proof whereof,

Lastly, If their exalted Patron *Fox* and his Admirers were Orthodox, in their owning a *Trinity of Persons in the Divine Essence*, in occasionally styling *The Father a Person, the Son a Person, and the Holy Ghost a Person*; as they have done in their several Writings, &c. Then he and his depraved Colleagues must be not only guilty of Blasphemy in denying the Term *Trinity of Persons in the Godhead*, as a Popish Invention; but of what, in comparison of it, may be justly called, *The Blasphemy of Blasphemies*, in damning this most holy and ever blessed *Trinity to the Pit of Hell*; under pretence, That as they never read of the Word *Trinity, the Three Persons their Opponent dreamed of, which he would divide out of One like a Conjuror, are all denied, and he shut up with them in perpetual Darknes for the Lake and the Pit*; with more to this purpose, as an undeniable proof of this my Charge against them.

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In a deep Sense of the Truth whereof, though *See his Testimony in*
 honest John Penyman was required of God to of-fer, many of their Books to the Flames, at the *bloody Cha-*
Exchange, London, as a Testimony against the Blas-phemies contained in them; yet instead of an-
 swering the End of the Lord therein, by removing the Cause of his flaming Displeasure, by Oblite-
 rating and Condemning the same, according to their Christian Duty and John Penyman's Exhorta-
 tions; G. Whitehead in the Name and Behalf of his deprav'd Collegues (besides his lying Assertion of
 John Penyman's design being to burn the Bible with their Books, which he utterly disclaim'd) makes
 no Bones to add to the long score of their Blasphemies, *By condemning the holy Spirit that influenc'd*
him in that Service, for an instigation of the Devil, as an additional Evidence of this my Charge a-
 gainst them; from which, as I expect their Dis-charge at leisure, I shall descend to give proofs of
 their Abomination, as a natural Consequent of their blasphemous Allegations; being well satisfy'd, that
 though they (in their Sober Reply, as they call it, *presented to Parliament*) pretend, *That they always are*
ready to make it appear, that neither their Books are Blasphemous, nor Principles pernicious: As they ne-
 ver were, they never will be ready to make any such Thing appear before a proper Auditory, if
 they can possibly avoid it, notwithstanding those their lofty Pretensions; since, as they have told the
 World, *That for any to say Things in the Name of the Lord, or that are moved by him to speak and do, and*
are not, is the greatest Blasphemy and Forgery under Heaven; they having so often said, wrote and
 done Things in the Name of the Lord, as immediately moved by him, which they have since ex-
 pung'd out of their Collections, and derefted in Practice as not to be stood by; we may very well
 conclude, they'll never attempt to acquit them-
 selves of a Charge they have been at such pains to prove justly due to them; the which, if they
 should offer at, I doubt not but that their Quakers
 Challenge, in conjunction with others in my Custody

William Pen's Judas, p. 40, &c. Compared with those several Blasphemies of theirs, as exposed, p. 271, 285, 306, &c. of Fr. Bugg's Great Myft. of the Little Whore, re-fer'd to p. 38. of his Finishing Stroke. See their Friend West's Books John Penyman refers to in p. 96. of the Account of his Life.

dy they have declared their Approbation of, will be found a proof of the Truth of it, beyond their Confutation; in confidence whereof I conclude this Subject, and proceed to give Evidence of their next Crime, as follows.

ABOMINATION.

See Fox
and Hubbert-
thorn's
Truths De-
fence, p. 2,
102. 104,
107, &c.
Howgil's

Works, p. 18. *G. Bishop's Warnings to the King and Parliament, p. 18, &c. Fox's Answer to the Westmoreland Petition, p. 30, &c.

Fox's Great
Myst. p. 241.
Instruction
to Judges
and Law-
yers, p. 16.
Penington's
Collection,

p. 121. Burrow's Works, p. 70, 84, 314. Howgil's Works, p. 18. Billings's Word in the Word, p. 2. Whithead's Serious Apol. p. 48, 49, &c. Truth defending, p. 7, &c.

See Fox's
Acts and
Monuments,
and Esq;
Lacy's Gene-
ral Delusion

of Christians, p. 344, 355. Compared with those several Instances in Part 3. p. 203. to p. 207. of Fr. Bugg's Great Mystery of the Little Whore, and p. 81. of his Brief History, with p. 13. of his Finishing Stroke. News from New-Rome, p. 45. to p. 51. Pre-
face to Quakers divided.

IN order to the proof whereof, First, As the Quakers have declared, That their Adversaries may as well burn the Scriptures as their Books; under pretence, That their Books are given forth by the same Power and Spirit the Holy Scriptures proceeded; for which Cause they are ready to vindicate them with their Blood, when called to it.

If to add to such Books and Papers as are thus given forth by the Power and Spirit of God, be such an abominable Crime, as they that commit it are to have the Plagues written in the Book of Life added to them as their Portion for, according to Revel. xxii. 18. and the Quakers own Sentiments.

Then those our depraved Ones, having (according to the abominable Precedents of the ancient Hereticks the Primitive Christians complain'd of) not only added several Words and Lines, but also

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divers whole Pages to some of their own Friends Books, &c. as were set forth under the pretence above-mentioned, not only without the Author's Consent, but also against their Good-liking; Those our depraved *Quakers* are guilty of such Abomination, as they are to expect the Plagues mentioned in the Book of Life added as their Portion for, according to Holy Scripture, and their own Confessions. Again,

2dly. If to take away from the Words of such Prophecies, &c. as were delivered by the Authors as the immediate Word of God to the Nations, be such an abominable Act, as the Parties guilty on't are to have their Part taken not only out of the Book of Life, but also God's Holy City for, according to *Revel. xxii. 19*, &c. and the *Quakers* own Doctrine.

Then those our depraved Ones having not only Burrow's taken out several Words, Lines and Pages, but al- *Trumpet* so expunged divers whole Epistles and Books out *founded, in* of the publick Collections of their approved *part, with* Friends Works, set forth by the Authors as the *his Epistle* immediate Dictates of the eternal Word of God, *to the Par-* in their first Impressions; those our depraved *liament of* *Quakers* are therein also guilty of such Abomination as *the Common-* they are to have their Part taken out of the Book *wealth, cited* of Life, and God's Holy City for, according to *p. 36. of F.* the above-mentioned Texts, and their own Con- *B.'s last Pi-* fessions. *cture of*

Quakerism,
with part of
his good Counsel rejected. Vision of the Flock. Howgil's one Warn-
ing more. One Epistle of Dewsberry's. Fox's several Papers to
the Presbyterians, &c. printed 1660. News out of the North, and
whole Good Counsel to Oliver Cromwel, &c. with many others
mentioned in Penyman's Quakers unmask'd, and the Snake's Reply
to G. W.'s Antidote, with F. B.'s 3d Part of his Great Mystery
asfore-mentioned.

All which abominable Practices, amongst many others of the same Nature, though they have been most justly exposed for, in *p. 203, 304.* of the 3d Part of *Fr. Bugg's Great Mystery and Finishing Stroke,*
by

See Snake in
the Grass,
with the se-
veral De-
fences on't,
against
Wyeth and
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See W. Ro-
gers's Post-
script to his
Christian
Quaker, p.
9, 10, &c.

Pen's Re-
flections and
Maxims, 1st
Part.
Pacifick Pro-
posal.
Traverse's
Confession,
as cited p.
102. of Pen's
Judas, com-
pared with
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ter, as cited
by F. B. in
his Pilgrims
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by way of Prologue, amongst others of their Oppo-
nents Books instanc'd in the Margin; yet are they
so far from repenting of the same, according to
their Christian Duty, as that they add to the score
of those their Abominations by others of their vile
Enormities, of which as my foregoing of their
villanous Transactions in which they still persist
may be allowed good Evidence; so to pass by
their most scandalous Church Censures against
their own profess'd Members unheard, whilst they
most ignominiously refuse to subject themselves to
a just Examination upon a regular Citation, in or-
der to their deserved one.

What more abominable than for them to let
such of their Antichristian Innovations remain un-
cancell'd, as true Christian Discipline for us to sub-
ject to, under the penalty of our Exclusion from
Church Communion; as they have more than once
occasionally renounced and condemned as Un-
righteous, Unlawful, Inexpedient and Unchristi-
an; for which, with the rest of their Abomina-
tions in Doctrine, Discipline and Practice, they
may expect their Reward according to their De-
merits, unless prevented by their speedy Repen-
tance; the which as I heartily wish they may
come to manifest, whilst they have Time and
Place for it; so in order thereto, shall next de-
scend to show them the Consequents of those their
Enormities, by the Confusion they are thereby in-
volv'd in; the which, if they may not obtain my
above-mention'd righteous End on them, I hope
the Consideration thereof will be a perpetual
Warning to themselves and others, how they ven-
ture to run on those Rocks of Imagination thro'
an implicit pursuit of their Foxonian Impertinen-
cies that have so fatally split them. In the mean
while must tell those our depraved Quakers, That
if it be abominable for Persons to assume to them-
selves Power, Authority and Government over
others, in commanding and imposing in Matters
Spiritual over their Consciences, in God's Worship
or Service, as their Friend Burrows in his Epistle

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to their Friend *Caton's Cloud of Witnesses*, hath affirmed; then they having assumed that Power, Authority and Government, in imposing Conformity on their Dissenting Friends, in Matters Spiritual against their Consciences, by their audacious Church Censures, &c. for their Nonconformity; as well as in forbidding them to Print or Sell Books amongst us in their Defence, according to that Popish Precedent their Friend *Caton* (in his said *Cloud*) complains of as abominable; Those our depraved *Quakers* are guilty of *Abomination*, by those their own Friend's Confessions; of which those that would see more may compare p. 13. of *Fr. Bugg's Finishing Stroke*, with p. 45. to p. 51. of his *News from New-Rome*, and there find enough to surfeit them. Wherefore

CONFUSION.

AS it can be no surprize to such as are in any measure sensible of the several Errors, Heresies and Inconsistencies, amongst the other abominable Enormities those our depraved Pretenders are become guilty of, by preferring the Dictates of the Light within them from their Creation, now in Man's depraved State, as a Rule above Holy Scripture, that they should finally be involv'd over Head and Ears in *Confusion* in their Practices, resulting from their Conceptions of its Dictates, as a natural Consequence of the Cause that leads to it; so that this misled People may seek after a better Guide, than this their magnified Principle, to extricate them out of it, I shall descend to prove this Charge upon them also, by such Instances as I am apt to think they'll never attempt to Answer. In order whereto

See Pen's Part of Christian Quaker, with his several Answers to Hicks and Faldo, &c. afore refer'd to, in proof of this Charge.

As nothing can well be a more evident Demonstration of their unheard of Confusion, than their Counter-Excommunication one of another, for

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acting

See their
several
Yearly Epist.
with Robert
Barclay's A-
pol. amongst
many other
of their
Books on
those Sub-
jects. Com-
pared with
William Ro-
gers's Chri-
stian Quaker distinguished, and their Friend John Burges's Pra-
ctice, &c.

acting according to the Dictates of this their mag-
nified Light within, as set forth at large in *cap. 6.*
of the *Snake in the Grass*, beyond their Ability to
defend themselves in their vain Attempts for that
purpose; so besides the denial of the payment of
impropriate Tythes and the Militia, &c. by one
part of their Members, as unchristian Impositions
they can by no means submit to, according to the
Dictates of this their Light within, which another
part pleads for and practises as a Christian Duty
they are oblig'd to by the Laws of the Land, and
infallible Dictates of the same unerring Light.

See Pen and
Whitehead's
Treatise of
Oaths, &c.
compared
with G. Fox's
Adjurat. in
p. 153. of his *Select Epistles*, and Gibson's *Certificate of G. W.'s*
Perjury, as cited p. 26. of F. B.'s *Introduction to his Narrative*
of our *Sleeford Conference*.

One affirms, He cannot by any means swear at all;
at the command of the Magistrate, &c. whatever he
suffers for his Refusal.

Whilst another not only swears, but also for-
swears himself without any Magistratical Obliga-
tion to it.

See Pen's
Wisdom ju-
stified, p. 98.
with Had-
dock and
Heathcoat's
Imprison-
ment; com-
pared with
their *Second*
Days Meet-
ing's Epistle of the 2d Month, 1696, and several Church Censures
against the said Sufferings.

One can't take their solemn Affirmation in way
of a stinted Form, though he lie in Goal for his
Denial on't; under pretence of its being to ac-
knowledge himself Hypocritical and Deceitful to
subject to it.

Another not only can and does, but accounts
the other suffers justly for his Refusal on't; under
pretence of its being a necessary means to find out
the Truth, and reconcile Contenders. In Conse-
quence whereof

Viz. William
Pen.

One solemnly affirms in its prescribed Terms,
and petitions the Parliament against it, in Testi-
mony of his dislike of it.

Ano-

Another refuses to subject to it, and writes Book Rich. Cla-
after Book in behalf of it, in evidence of his great ridge's No-
Union with it. velty, &c.

compared

with their Friend Skiddon's Answer to it.

One can't Vore for his Landlord of another Pro- See G. F.
fession to be a Member of Parliament, though he jun. Advice;
be turn'd out of his Farm for it. and James

Naylor's,

*compared with S. E. and others, of their refusing Brethrens Cor-
respondence.*

Another can and does notwithstanding, as his e- See William
steemed Duty, without any such Obligation to it. Pen's Letter
in F. B.'s

Book, compared with their Practices according to it.

One can't carry Guns in his Ship for his own See their se-
Defence, or allow others to do it. veral Yearly

Another can and does notwithstanding, what- Papers a-
ever the other says against it. gainst it,

compared

*with G. F. and Robert Rich's Advice for it, in Hidden Things, and
Answer to it.*

One cannot thank ye for any Favours you be- Witness the
stow on them; under pretence, of all Honour, late famous
Glory and Thanks being due only to God alone. Contest be-

Another not only can and does, but accounts twixt S. Pell
St. Paul's Thanks to Felix his Defence, to the o- one of their
thers Confutation: She Prea-
chers, and

S. Shaw a Hearer, on this weighty Subject.

One can't put off his Hat, or bow his Body to See Fox's se-
his Superiors, because Mordecai refused bowing to veral Books
Haman, though he be fin'd for his Irreverence. against it,

Another both can and does, as his esteemed Du- compared
ty, by Verrue of the Holy Ancients Precedents. with his own
and Robert

*Rich's Argument in their Account of James Naylor's Trial before
the Committee of Parliament, and Hidden Things, for it.*

See the
Proofs re-
fer'd to in
F. B.'s Pil-
grims Pro-
gress, p.

127. Com-
pared with

their great Elwood's Reflection on W. R. for reminding them of
their Fox's Admonitions, as cited by F. B. in his said Pilgrims
Progress, &c.

Witness their
Preacher

Joseph Ro-
gers's De-
claration

in my Audience.

Compared
with Tho-
mas Kent,
Gibson, and

other of their Preachers frequent Practices.

One can't take Pay for writing Marriage Cer-
tificates, &c. because their great Patron Fox ad-
vised, That nought of that Nature should be done
for Money.

Another not only can and does, but highly blames
the other, for reminding them of their Fox's Ex-
hortations to the contrary.

One won't go abroad to preach without his Qua-
ker Friends Licence, according to their prescribed
Rule, though he accounts the Work of God is
greatly hinder'd by their refusal of it.

Another will and does notwithstanding, with-
out offering to ask for it; under pretence of its
being against the Light within him to wait for it.

All which confused Inconsistencies in practice,
with abundance more I could remind them of, as
they are involv'd in, through their adherence to
the Light within every one of them coming into
the World, as a Rule above Scripture, according
to their Fox's Directions; so they are the less to
be wondered at, whilst they are so grossly con-
founded in the Terms by which they denominate
it; which, though in part mentioned under the
Head of their Inconsistency, I think good further
to remind them of on this occasion, as follows.
For,

See Fox's

News out of
the North,

p. 36. and Great Mystery, with G. Fox jun. Collection. Pen's
Brief Answer to a false but foolish Libel, p. 13. Vindiciæ, p. 60.

Pen's Ans.
to J. Faldo,

p. 192.

One while, The Light within is the only true
eternal God.

Another while, It is not God, but of God.

Another

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Great
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Kci:

Another while, 'Tis Christ, and every measure of it is Christ. *Fox's General Epist.*

p. 17.

Great Myst. p. 3, 94, 151, 249. with Burrow's *Preface to it.*
News out of the North, p. 33, 36. Whitehead's *Light and Life*
within, &c. p. 53. Pen's *Brief Answer*, p. 13, 14.

Another while, The Light that proceeds from Christ. *Burrow's Preface to Fox's Great*

Myst. with p. 128, 186. of the said *Great Myst.*

Another while, 'Tis the Law within, which whosoever yields not Obedience to, are to be governed by a Law without, *Commonwealths Remembrancer,*

p. 29.

At another time, By the Light within, they understand a glorious Beam or Ray of the Light, which from the Sun of Righteousness Jesus Christ, shines into Mens Hearts, in order to lead to Christ. *Cole's Quakers clear'd,* p. 78, 81.
Fox's Great Myst. p. 168.

Another while, 'Tis both God and Christ, from which there is no Appeal. *John's Blessed Open.*

ings, p. 4.

George's News out of the North, p. 19, 21, 25, 27, 33, 36, &c.
Pen's Spirit of Truth, p. 78. and Whitehead's *Antidote*, p. 28.

Directly contrary to all which notwithstanding, See Naylor's another time, They charge it as a Lie of them, Deceit who say 'tis their Principle, That the Light that is brought to in all Men is Christ, yet all of one Heart, all of one Mind, all of one Soul, and all speak one and the very same Things, if you will but believe them; witness what follows concerning the Body of Christ. *Fox's News,* p. 25, 27.
Select Epist. p. 206.

Quakers Challenge. Quakers Plea. J. Whitehead's *Reproof from the Lord*, p. 1, 2. *Collection*, p. 47. Pen's *Judas*, p. 17, 179.
Brief Examination, p. 7. Burrow's *Message*, p. 3. corruptly cited in his *General Collection*. K. Evans and Chevers *Book*.

Which one will have this Light within to be; under pretence, That the Light within is *Vehiculum Dei*, the Body, Flesh, Blood, and Bones of Christ. *Fox's Great Myst.* p. 12, 210, 211, 214, 222, 248. *Viceris Truth and Innocency*, p. 35. Elwood's *Answer to G. Keith's first Narrative*, p. 62. and Barclay's *Apol.* Ano-

Whitehead's *Brief Discovery*, in answer to John Horn, p. 7, 8. Another while, The Body of Christ they own, is his Church; under pretence, That to hold Christ hath another Body besides his Church, is a holding he hath two Bodies. Yet to run round again,

Contemn'd Quaker, p. 83, 84, 85.

Whitehead's *Quakers Re-fuge fix'd*. Another while, They own Christ another Body besides his Church.

See Fox's *Great Myft*. One while, His Body of Flesh, Blood and Bones is personally within them to eat upon; under pretence, That the great Controversy they have with all Men, is in behalf of Christ's being come in the Flesh, (*i. e.* in their Flesh) where he sits at the Right of God in Heaven within them. *Fuee's Fall of a great visible Idol*, p. 4, 5, 21, &c. *Elwood's Truths Defence*, p. 131. *Pen's Wisdom justified*, p. 106. *Whitehead's Truth prevalent*, p. 7, &c.

Elwood's *Truths Defence*, p. 114, 131. Another while, when pinch'd for this bare-fac'd Heresy, they own, That Christ has a Body distinct from them at God's Right Hand in the Heaven without them, so far as not to be in any Man. *Postscript to the Malice of the Independant rebuked*, p. 24. Directly contrary to all which

Hubbert's *Disference of the Call of God*, p. 9, 11. At another time they tell us, That to hold the Saints were not justified by that Christ which was within them, is no less than to preach Two Christs, and Two Bodies of Christ, which they deny; under pretence, That Christ's Body is not distinct from the Spirits of all Men, nor personally absent, as his Adversaries imagined. Yet to run round again,

Weakness above Weakness, p. 23. *Whitehead's Answer to John Horn*, p. 8, 9, 14. *Naylor's Second Answer to Moor*, p. 13, 15, &c.

See the above-mentioned *Discovery of G. Whitehead's*, in the Pages cited in *Answer to John Horn*. Another while, Exclaim against their Opponents, for holding Christ hath a Mystical Body.

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So grossly are those pretended Reformers of this Morgan dreggy Age of the World confounded in their Watkins's Notions about the Body of Christ; in evidence, *Day manifesting*, p. 7, &c. that they have lost all true discerning of it, through their contemptuous disuse of the Sign he instituted in Commemoration of his Sufferings in it; Fox's *Doctrinal Works*. wherefore 'tis the less wonder they should be so grossly confused as we find them in their Faith of *Several Papers*, p. 13, his Second Coming in it, as well as of the Day of the Lord, wherein they are involv'd in a Thousand Up's and Down's, in one while affirming, *The Pennington's Select Epist.* *mighty Day of the Lord* (wherein they have witnessed his Second Coming) *is come*; another while, *408, 409.* *it is a coming*; then *it is a hastening*; then *appearing in the North*; presently *arising in the South*; then *People that it will suddenly come*; then *it is nigh at Hand*; then *meet in Steeple-Houses,* *just at the Door*; then *just a coming*; greatly *hastening*; *ple-* *to us he is come*; then *near for to come*; mightily *hastening*; with abundance more to this purpose in *p. 1, 3, 5,* their Books in the Margin on this Subject, wherein *15.* their Confusions are as endless, as they are also about the People who are to make way for it, by *Nicholson's Standard,* p. 3, 23, &c. their Execution of God's Judgments in order to it. *Howgil's Works,* p.

315. *Jos. Cole's Testimony,* p. 6, 14. *Evan's Travels,* p. 206. *Dewsberry's True Prophecy, Title-Page, and Collection,* p. 111, &c.

But since the true Christ comes as the Lightning out of the East into the West, according to the relation of Holy Writ, this of the Quakers Light cannot be the true Christ to be sure, since it comes so oddly from the North to the South, if their Books may be credited.

Which one will have to be the Saints, by whom Humphry the Lord will thrash the Heathen in his Anger, and Smith's bath his Sword in the Blood of the Slain; wound, *Sounding* found and over-turn for ever the Horse and his Rider, *Voice,* p. 6, 7. the Captain and his Troops, the Ancient and Honourable; with more to this purpose. Whereas contrary *S. Filhe's Works,* p. 19, 20. to him *Scorn'd Quaker,* p. 32, &c.

Burrow's Works, p. 164, 264, 426. *Howgil's Works,* p. 86. *Parnil's Works,* p. 426.

Another declares, That in order to this great Work it is his belief, That (instead of the Heathen being thrash'd)

Howgil's
Works, p.
394, 395.

See Fox's
Good Coun-
sel to O. C.
p. 26, 27.
compared
with their
Judas and
Chief Priests
conspiring,
&c. p. 96,
&c.

See their
John of
John's Vifi-
sation of
Love, and
Gentle Greet-
ing of the
Turk, p. 4,
11, 16, 22.
printed in
1658, when
he was deep
in their U-
nity, out of
which they
afterwards
most unworthily cashier'd him.

thraſh'd) the Lord will ſpare the Heathen, and exalt
their Horn; and they ſhall be a Scourge, and as the
Lord's Battle-Ax, to bring down the Pride and Haugh-
tineſs of the bloody City of Rome, and all the Prote-
ſtant Princes of Germany, that are not wholly depar-
ted from her Corruptions. Directly contrary to
whom

Another of thoſe All-a-minds would have it,
That 'twas Oliver Cromwell the Lord had raiſed up
for that righteous end; in order where'to, he, upon
his Declenſion to go on with the Good Old Cauſe, as
he called it, loudly call'd out, O Oliver! Oliver!
Thou ſhouldeſt not have ſtood cumbering thy ſelf about
a few dirty Priests, but have gone on as thou diſt at
firſt; for haſt thou been faithful, the Hollander had
been thy Subject, and Germany had given up to have
done thy Will, the Spaniard had quiver'd like a dry
Leaf, the King of France ſhould have bowed under
thee his Neck, the Pope have withered as in Winter,
and the Turk in all his Fatneſs ſhould have ſmoaked;
in Conſideration whereof, as his Dread was not
all gone, nor his Amazement, he bad him, Arise
and come out, that he might crumble Nations to Duſt,
for that was his Day; with much more to this pur-
poſe. Contrary to whom notwithstanding.

Another no leſs inſallible will have it to be the
Great Turk, whom God hath reſerved for this great
Work; in purſuance of which Prophetick Affu-
rance, he loudly cries out, O Turk! Turk!
And with this Voice do I cry unto thee, O Turk!
Who art ſet over many Regions, that over many more
thou mayſt Reign, until all the Earth be ſubdued for
thee for evermore: Arise and ſtand up, and ſhine forth,
O Turk! I ſay unto thee, O Turk! And now ought
I to be accuſed, becauſe my Love is conſtrained to be
more unto the Seed of the Turk, than unto the Fleſh
of England's Inhabitants; for many will ſtand amaz'd
at thy Beauty and Renown, O Turk! with much
more to this purpoſe. All which notwithstanding

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Others of the Infallible will have it to be a Isaac Pe-
gross Mistake of the Dictates of their unerring nington's
Light within; under pretence, That as the Lord Works, p.
will raise up some Instrument in England to carry 91, 137, 140,
on this great Work, from whence Salvation shall 144, 289,
go forth to the Ends of the Earth; so it shall be 295, 313,
the Quakers who shall effect the same to purpose. 325.
In order whereto, as they tell the World, They George Bi-
shall tread down the Wicked, who shall be as Ashes un- shop's Warn-
der the Soals of their Feet; so in pursuance of this ings to Oli-
their Conceit, they loudly call'd on the General ver Crom-
Council of the State Army, (after their noble Oli- wel, p. 19,
ver's Decease, and his Son Richard's Expulsion) 41.
To call back every honest Man that was cashier'd for one Groan
the Cause, and set at Liberty forthwith all the Consci- more, p. 6,
entious People called Quakers then in Bonds, because 15.
of their Conscience to God, the Good Old Cause, that Cheeseman's
they might be assistant in smiting the Midianites that Epistle to
vexed them with their Wiles; under pretence, That King Charles
as the Lord might command Thousands and Ten Thou- the Second,
sands of his Saints at this Day to Fight in his Cause, p. 5.
who he had already made dreadful to the Wicked, in Bishop's E-
whose Hand they should be a Rod to break, confound pistle of
and utterly destroy their Antichristian Kingdom. In Love, p. 24,
order whereto, As the English Army then at Dun- 25, 26.
kirk, could never expect Success against their Enemies, Howgil's
but as they went on in the Spirit that was amongst the Works, p.
Quakers, the Lord would make the Quakers as a Li- 102, 256,
on among the Beasts, from which none can deliver; Dewsberry's
and his Battle-Ax wherewith he will break in pieces Collection,
the People, the Horse and his Rider; thrash the Earth; p. 66, 111,
beat the Mountains to Chaff; rule the Nations with a 171, 191,
Rod of Iron; put his high Praises in their Mouths, 192.
and Burrow's E-
pistle to the
English Army at Dunkirk, compared with p. 389, 391, 589. of his
Collection, which I often wonder'd how it escaped G. W.'s Purga-
tive Hand. since William Dewsberry's, to all faithful Brethren,
printed 1661, p. 26. to the same purpose, is so abusively expulsed
out of his Collection, amongst many others, to make their Modern
Sentiments quadrate with their Ancient ones. Burrow's Declara-
tion to the Distracted Nation, p. 8, &c. Burrow's This is only
to go amongst Friends. Burrow's To the Camp of the Lord in Eng-
land, first Impression, p. 2, 6, 7, 8, 9.

Hubber-
thorn's An-
swer to the
Baptists De-
claration,
p. 23.

Fox's News
coming up
out of the
North, p.
18, 19, 20.

S. Filher's
Works, p. 19,
20, &c.

Scorn'd Qua-
ker, p. 19,
32, 33.

By which
they mean
the Kings of
the Earth,
as their

and a two-edged Sword in their Hands, whereby they shall execute Vengeance upon the Heathen, and Punishments upon the People; bind their Kings in Chains, and Nobles in Fetters of Iron, till they have subdued all Nations that won't come under their Laws, and all Kings become Tributary to them. In pursuance whereof, they cry out, Ride on, ride on, beloved Brethren and Fellow-Soldiers, make all plain before you; thresh on with the new threshing Instrument that hath Teeth; beat the Mountains to Dust; make the Heathen tremble, and the Uncircumcised fall by the Sword; the Lord of Hosts is with us, and goes before us; spare none, neither Ox nor Ass, neither Old nor Young, kill, cut off, destroy, bath your Swords in the Blood of Amalek, and hew Agag to pieces; for the Nations doth despise our God, and saith in their Hearts, Who is the God of the Quakers? under pretence, That for Destruction they are, and the Sword they cannot escape, which shall be upon them ere long; with much more to this purpose.

Friend Ambrose Rigg hath confessed, in his Epistle heretofore instanced on another occasion, compared with their Naylor's Deceit brought to Light, p. 1, &c. with many other Instances largely cited in Fr. Bugg's Pilgrims Progress, p. 203, 238, 241, &c. Vox Populi, p. 14, 15, 16, 17. and Narrative of our Sleaford Conference, amongst many others.

All which, how true soever of the true Saints of God, is, I am sure, very false Predictions, as applied to the Quakers, as they now stand in their depraved State; wherein, instead of being the Thrashers of others, they are the only fit Objects to be thrash'd by all, till they have learned more Wit, which yet they give us but small Cause to hope for; since besides their Confusion about the Persons who are to be the Executors of God's Indignation upon the depraved Church of Rome, and her Supporters, they are also grossly confounded about the Nature of the Weapons they are to use in order to it; the which as one part will have to be an outward Sword; under pretence, that their Adversaries might as well find fault with St.

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Peter, as the Quakers for being Swords-Men; so in Penington's favour of their Notion they cry out amain, *A Sword, Works, p. a Sword, a Sword, is coming upon all the High Places; 91. the wise, subtle, dark Counsellors, Builders, Pastors Fox's News and Teachers of England; bold forth the Sword, lay coming up, hold of the Spear, march into the Field, give the Whore p. 18, 20, Blood to drink, who shall have her Cup through our 28, &c. Hands, none being able to stand before the God of the Weston's Quakers, &c. Warnings from the*

Mouth of the Spirit, p. 2, 3, 4. Dan. Baker's guiltless Cries, p. 19. Margin, and D. B. get one Warning more, p. 22, 23. Fisher's Message, p. 32, 33. Burrow's Message, p. 4. Collection, p. 69, 100, 102. Howgil's Works, p. 27, 31, 102.

Which Notion others not liking by any means, since King Charles the Second came in, on account of the dangerous tendency of it, will needs have the Sword prophesy'd of, not to be an outward but inward Sword; which, as they affirm, is already gone over their Opposers, to wound, cut, kill and mortifie all that stand in the Way of the Resurrection of their Light within; They, in order to affright the Pope and his Popelings with the Terror of this their Spiritual Sword, most vehemently cry out, *Fox's Great Mystery, p. 172. Tremble, thou Pope, tremble, fear, quake, tremble; Doctrinal tremble you Cardinals, tremble you Jesuits, tremble Works, p. you Priests, tremble, tremble, tremble, Woes, Vials, 197, 199, Thunders, Plagues and Earthquakes is come and coming 203, &c. upon you; the sharp glittering Sword of the Almighty is drawn, and hangs over thy Head, thou Pope, &c. which will hew thou and you to pieces; with much more to this purpose. All which being spoken with relation to this their pretended Spiritual Sword they reckon themselves to be possess'd of, is directly contrary to their Admonitions to Oliver Crom- News com- wel and States Army, to hew, hack, kill them with ing up, p. their Carnal one, till the Land was cleared of their 18, 19. Filthiness; in further evidence of their unheard of Confusion; which if one do but put those pretended Innocent and Harmless, Unerring and Heavenly anointed Ones in mind of, by showing them the Incoherence of their Sentiments, which with their*

See Fox's
Postscript to
his Pupil
J. B.'s Testi-
mony in that
which sepa-
rates; com-
pared with
G. W.'s Ac-
cuser, as ci-
ted p. 201.
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the Enemies Transformations, in renouncing the righteous use of the outward Sword in way of Defensive War against Rebellious Insulters and Foreign Invaders, as the Reader may find in p. 6, &c. of their Brief Declaration, &c. compared with their true Friend George Bishop's Fore-warnings, in his Few Words in Season, which it would have been well for them they had made a right use of.

See R. S.'s
Dreadful
and Terrible
Voice, prin-
ted 1660.
Bishop's E-
pistle of
Love, p.
12, &c.

their Blood they pretend to vindicate, in Honour of their Infallibility, they presently exercise the force of this their Spiritual Sword upon us most unmercifully, in not only calling us *Dark Hellish Spirit, dark jealous Spirit, dark earthly Spirit, dark separate Spirit, separate dark Spirit, dark subtle sophistical Spirit, dark canker'd, cross canker'd rusty Spirit, &c.* but also in finally giving us to the Devil, to be by him tormented in Chains of Darkness eternally, as their Great Tomson lately did me at our Quarter Meeting at Lincoln, for my pretended presumption in opposing his and his depraved Collegues Heretical Absurdities; all which how terrible soever to their enslaved Vassals, a thousand such Showers of their Foxonian Wildfire shall never affright me from publickly showing them the horrid Confusions they are involv'd in, by following their Fox's foppish Fancies for Christian Verities, in order to their Repentance and future Amendment, that they may escape those dreadful Judgments they pronounce on others, since those more private Methods I have heretofore used for that purpose, have not been able to bring them to so much as an Examination in a Church way in order to it; in pursuance of which Christian Duty must tell them,

That they are not only thus confused in the means that is to make way for the coming of Christ, but also most grossly confounded in their Faith as to the manner of his coming; the which as one part represents to be after an outward manner, so as to be seen both by Friends and Enemies; another in direct Opposition will have it to be only an inward one; under pretence, That as they have already seen his coming, so those that

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come to the Leadings of the Light within they Bishops direct to, will cease from all outward expectation of it; as a plain Evidence of this my Charge against them in this respect, though not all the Instances I have to alledge in proof their Confusion in other.

Warnings to O. C. p. 39. to p. 44. R. W.'s Voice of him that is esca-

ped from Babylon, p. 4, 5, 6, 7, 10, 11. Refor corrected, p. 45. Antidote Ven. p. 243. Fucc's Fall. Elwood's Answer to G. K.'s Narrative, p. 51, 161, 164. John Whitehead's Reproof Works, p. 51. Dorothy White's Diligent Search, p. 4.

For not to insist on their calling the Scriptures *The Word of God*, in some of their Books, which Title they renounce and condemn as no less than Blasphemy in others: 'Tis worth one's while to observe, how their Light within has taught them, to prefer some Parts of those Holy Records, as our indispensable Rules in their meer literal Sense in some respects, whilst it rejects others as Positive, as no ways obliging to us; under pretence of Christ's Spirit (as they call their Light within) not being confinable to Scripture Forms, whereby they have involv'd us in the utmost Confusion, for want of a certain Rule to direct us; wherein we are like to remain for what this their magnified Light within can do for us, (how useful soever in its right place) till God be pleased to extricate us out of it, by the objective Operations of his Holy and unerring Spirit of Life they are become too great Strangers to, for us to confine our selves to their distinction of Positive from Dispensable Texts, how dogmatically soever they have enforced the same upon us in several Instances, some of which are as follows; as first,

That of our Saviour in *Mat. v, &c.* against Swearing at all, they will have in all respects Positive.

See Naylor's Weakness above Wickedness, p. 4. 13. Pen's Key. Fox's Great Myst. p. 246. G. B.'s Mene Tekel, p. 22. Pen's Reason against Railing, p. 111, 112, 113, &c. compared with p. 45. of his Wisdom justified, &c.

239. Pen's *Treatise of Oaths*, with infinite others of their Books on this Subject.

But

Great Myst. But his Command in *Luke xxii; &c.* To take
p. 112, 124, Bread and Wine in commemoration of his Death
161. with and Sufferings, until he come again in the same
those others Body he ascended; Not.
instanc'd
under the Head of their Error.

Fox's Select That of *Mat. xxiii. 10.* against our being called
Epistles; p. or calling Men *Masters*, who are not our Masters
266, 267. in an outward Sense; Positive.
Howgil's
Works, p. 225. Hubberthorn's *Collection, p. 138.*

See Fox's But that of *verse 9.* against our being called, or
Precept and calling Men *Fathers*, who are not really our Fa-
Precedent, thers in that Sense; Not.
p. 267. of
his said Select Epistles; compared with J. Cole's Idolatrous Letter
to this Fox.

Barclay's A- That of *Mat. v. 39.* To turn the Left Cheek to
pol. p. 557. him that smites us on the Right; Positive.
Apol. p. 470. But that of *John xiii. 14, 15.* To wash one ano-
Reason a- ther's Feet, as Christ washed his Disciples Feet;
gainst Rail- Not.
ing, p. 111.

Great Myst. That of *Luke iii. 11.* Concerning he that hath
p. . two Coats imparting to him that hath none; Po-
 sitive.

See Quakers But that of *Chap. vi. 35.* To lend, hoping for
unmasked, nothing again; Not.
confirmed
by common Experience.

Fox's seve- That of *Rom. xiii. 8.* Concerning our owing no
ral Papers, Man any thing but Love; Positive.
p. 87.
Line of Righteousness, p. 7.

Select Epist. But that of *Mat. x. 23.* *If they persecute you in one*
Barclay's A- *City flee into another;* Not.
pol. p. 510.

Pen's Alex- That of the Apostle *1 Cor. xi. 7.* against pray-
ander, Judas ing, &c. with our Heads covered; Positive.
and the Jews.
Rich's Hidden Things, p. 11, 12.

But

But that of our Saviour, *Mat. vi. 9. After this manner pray ye, saying, Our Father, &c.* *Not.* *Pen's Reason against Railing, p. 111, 112, 113. Wisdom justified, p. 45.*

That of the Apostle concerning the Christians *Great Myst.* Weapons not being Carnal but Spiritual, they will *p.* have in all respects Positive. *Apology, with their*

several Declarations against all Wars and Fightings, &c.

But that of *Rom. xiii. 7.* concerning our paying *Apology,* Tribute to whom Tribute is due, (so far as 'tis de- *p.* manded for the setting forth the Militia, in order to the Nations Defence); *Not.*

That of *1 John iii. 9.* concerning *He that is born of God, doth not commit Sin;* *Positive.* *Great Myst. Wisdom justified, p. 115. Truth defending, p. 11. Penington's Works, p. 407.*

But that of *Chap. i. 8.* *If we say we have no Sin we deceive our selves;* *Not.* *Great Myst. p. 10, 37, 89.*

Truth prevalent, &c.

That of *Mat. v. 48.* *Be ye perfect as your heavenly Father is perfect:* *Positive.* *Great Myst. Several Papers, p. 10. Guide mistaken, p. 38.*

But that of *1 Kings viii. 46.* compared with *Shewing's Job ix. 20. There is no Man that sinneth not, and can say his Way is perfect;* *Not.* *Treatise of Thoughts, with Pen's Part of Christian Quaker.*

That of *1 John ii. 20.* concerning our having an *Great Myst.* *Unction from the Holy One, and know all Things;* *Positive.* *p. 1, 6, 68. Several Papers, p. Judas and the Jews, p. 11.*

But that of *1 Cor. xiii. 9.* of our knowing but in *Great Myst.* *part;* *Not.* *p.*

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That

Great Myst. That of *John vi. 53.* concerning our eating the
Flesh of the Son of Man, and drinking his Blood ;
Positive.

Reason a- But that of *Acts xv.* against eating Things stran-
gainst Rail- gled and Blood ; Not.

ing, p. 111. The Ancients Precedents, in saying Thee and
Great Myst. Thou to a single Person, they will have to be our
p. 68. Rule Positive.

Doctrinal But their Scripture Precepts and Precedents, in
Works, p. bowing to righteous Magistrates, Ministers and
Select Epist. Fathers, in token of the due bodily Reverence we
p. 266. owe them ; Not.

No Cross no That of *Luke x. 4.* against saluting any Man by
Crown, p. the Highway, And if any salute us, answer them not
p. 145. again ; Positive.

John White- But that of *Mat. v. 47.* To salute all others as
head's Works, well as our Brethren, according to our Lord's Ad-
p. 145. vice ; Not.

See Samuel
Beard's Let-
ter, with
the said
John Whitehead's Works.

See Fox's Thus boldly doth their Light within take upon
Great Myst. it, to enjoyn us actual Obedience to the Scrip-
p. 247. com- tures, in their meer Literal Sense, most unreason-
pared with ably in some respects, whilst it as unrighteously
p. 45. of prohibits our Subjection to others as Positive ; un-
Pen's Wif- der pretence of the Holy Ones (as they are plea-
dom justified. sed to call themselves) not being limited by the

Words of Christ or his Apostles, as laid down in
the Scripture. Though this their Light within of-
ten contradicts it self, as its Promoters doth one
another ; yet have they the Confidence to tell the

World, That as they have not, to the best of their
Remembrance, met with any one Period in any of their

ancient Books, which they cannot stand by, and with
Christianity, as little difficulty vindicate, as some Passages in the

New-Testament ; they being not sensible that they have
altered in any one Principle of their Faith since they
were a People, being the same in every respect they were
Fifty Years ago. We must be imposed on to reve-
rence their Inconsistencies of all sorts, as the in-
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fallible Dictates of God's immediate Word of Life, and their depraved Patrons as his only true Ministers, how much soever they interfere with the true Sense of Holy Writ, and one with another, as I already have in some measure, and yet shall more largely prove, by the Confusion they have been, and yet are over Head and Ears involv'd in, about their solemn Declaration, (as they call their new-devised Quaker Oath) occasion'd in great measure by their *Epistle from their Meeting for Sufferings*, on the 17th of the 2d Month, and 1st of the 3d Month 1696, in defence of their offering it to be enacted in Parliament, as a standing stinted Form they could subject to in Courts of Judicature, when called to it; wherein they tell us, That their ancient Friends offered several Forms of solemn Affirmation for that End and Purpose, as

1. George Fox, *In the presence of the Lord God declare.*

2. Another of George Fox's, *This I do in the Truth and Presence of God declare.*

3. Richard Farnsworth, *Denied in the Presence of God.*

4. Richard Hubberthorn, *What we do affirm, we can promise before the Lord, and take him to our Witness.*

The which, as they own to be the Substance of an Oath, they not only brought in the Testimony of King Charles the Second heretofore, but now again of late that of Counsellor Lechmere, in proof of it.

See John Whitehead's Works, p. 258, 263, with Hubberthorn's Discourse with King Charles, compared with their late Paper of Abjuration, and Letter in its behalf.

From whence, with others of the same Nature, the Members of the said Meeting not only took upon them to offer the Words, *In the Presence of Almighty God, the Witness of the Truth of what we say*, to be enacted as a standing stinted Form they prayed the Parliament to accept, as what we could subject to when called to it, in all Cases of Evidence; but also earnestly pressed us to make no

See the Vote of the House of Parliament, on the 7th of Feb. 1695.

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scruple

scruple of it; under pretence, of its being consistent to what those our ancient Friends had offered long before for the same purpose.

But as others, on Examination of their alledg'd Instances as they lie in the Authors Books, found they offered none of them to be enacted as a standing stinted Form, to be tender'd us in all Cases we might be concern'd to give Evidence in, as those Apostate Pretenders would now perswade us; but only declared what they could say, as left to their own freedom on good and necessary Occasions; they declared, they could by no means subject to that Form, the Authors of the above-mentioned Epistle had so prayed for the enacting of, wherefore devised the following one, as what they could more freely subject to, viz.

See their private Minutes from their Yearly Meeting,

You shall declare or speak the Truth, the whole Truth, and nothing but the Truth in the present Case, according to the best of your Knowledge; To which Friends Answer may be Yea, or Yes.

1702, wherein, as they interfere with their infallible Brotherhood in the matter of their Affirmation, they by teaching the Parliament to oblige the Magistrates to express themselves in the Plural Number to a single Person, contradict themselves; all which are but ill ways, in my esteem, to wear off that Diffidence in less than an Age others have of their Sincerity, according to the declared hopes of the Author of their Primitive Simplicity, p. 173.

But if upon Trial this cannot be obtained, then the Friends dissatisfied, that they may come as near as they can to what their Friends and Brethren have already accepted, (as if they had not offered and prayed for it) do offer this, viz.

I A. B. do sincerely and solemnly declare and affirm, that in the Matter to which I am called to give Evidence, I will speak the Truth, the whole Truth, and nothing but the Truth, according to the best of my Knowledge.

And beyond this they declare they are not easie to go, though it seems others of those *All-a-minds* were; since they tell us in the same Paper, *That though those are agreed to be the Terms on which those Friends*

Friends that are uneasie shall sollicite for Ease, yet with this caution, That if upon such Solicitation, the amendment in those Terms cannot be obtained, no Endeavours shall be used by any to make void or destroy the present solemn Affirmation.

Directly contrary to all which notwithstanding, others of them are not only for making void and destroying the Affirmation they speak of, (under pretence, that as Oaths were not anciently called *Imprecations*, but *Attestations*, it is no less than one, though stiled an *Affirmation*) but also declare themselves, on good Grounds, uneasie with any other of their devised stinted Forms, under the most easy Terms of *Yea* and *Nay*; since as it is neither necessary or safe, for any to promise upon those Terms, *To speak the whole Truth*, with relation to some Circumstances, as such a Promise would unavoidably oblige them, (contrary to our ancient Practices in such Cases) so there may be sometimes occasion to use such solemn Asseverations as may amount to an Oath, to find out the Truth more effectually, where our bare *Yea* and *Nay* is confronted by another of equal Authority, to the clouding of it, as hath been found by Experience: Wherefore, whilst those their offered Limitations have thus confounded the Body of our Church in our Yearly Meetings, it can be no wonder to find our Country Quarterly Assemblies strangely confused about them; of which ours at *Lincoln* on the 11th of the 1st Month, *Anno 1712-13*, was a pregnant Instance; where, after a reading of our *London* Brethrens various Letters for and against the next Parliament's Sollicitation for the revival of the said Affirmation, they could by no means agree in a Result either way as from the said Meeting, since on enquiry, Two of the Five Monthly Meetings (that composed it) were for it, the other Two against it, and the odd One, half for it and half against it, to their unheard of Confusion; through which, as they wrangled several Hours about it, calling one another *Party-Men*, *Apostates*, *Idolaters*, with what else came first to Tongues-end, to reak them:

Crook's Collection, p. 81. compared with their Friend Skiddon's late Answer to R. Claridge, hereafter notified.

See their Friend Ann Everat's Letter to them, wherein those their own devised Characters are as liberally as deservedly bestowed on

In proof that those pretended Children of Light are (thro' their Egyptian Darkness herein) become Sons of the Night, as hath been foretold them.

their Displeasure one at another, in favour of their confused Sentiments, so considering their ancient Petentions to be all of one Heart, Mind and Soul in all Things, I could not, as I told them, but wonder, that instead of their Oneness, they should be thus found involv'd in their Friend Fisher's endless Circle of an eternal No, so, so, no, no, so, and not accept the Christian means I propos'd to extricate them out of it, by subjecting the Causers of it to an Examination in a free Conference, according to Truths Discipline, and their own ancient Exhortations. Wherefore whilst those their most famous Meetings of Discipline are thus inharmonious in their confused Sentiments, it can be the less surprize to find particular Persons strangely confounded in their incoherent Notions on this Subject, of which (instead of many that might be mentioned) I shall only give one single Instance as a Specimen of the rest, and it shall be their well approv'd Friend and famous Preacher George Deplidge, now or late of Baldock of Hertfordshire, who, besides his several inconsistent Letters in my Custody, concerning our French and English Prophets, (in one of which he exalts the Spirit that agitates them, as the Light of the Sun in comparison of that in the Quakers, which he will have but as the Light of the Moon to it, as a Caution to Friends how they offer to say ought against them, by whom he believes God will in this and other Nations work Wonders, &c. Whilst in another, he not only condemns it as a Delusion of the Devil, and them for the worst sort of Ranters, but also ranks their Predictions with Bickerstaff's, as a Warning to us to have a care of them) in evidence of his various Disposition concerning them; all which is far short of the many Minds he has been in about the Affirmation in Contest. In pursuance whereof

The first of which, as it was wrote whilst he was himself, is far more worthy of our Notice than his last, which was extorted from him, through the smart of our London Lords Church Ferula, (as I am told) for writing his first.

One while he told me, That as upon a serious Consideration of the Nature of it, he found nothing in his Mind against our Subjection to it, as impos'd upon us in Courts of Judicature, &c. in Cases of Evidence, for which Cause he durst not offer to prepossess Friends

Friends by Word or Writing against it. Yet afterward coming to visit Meetings in our Parts, where hearing *Richard Ransam* publickly reflect on our *London* Friends officiousness in offering it for that end and purpose, he found himself conscientiously concern'd to joyn with him in his publick Testimons against their Error in it.

Which Mind he no longer held in, than whilst he got from our Town to *Lincoln*, where meeting with the Meeting for Sufferings Epistle afore-mention'd in favour of it, he presently comes back in amaze, to tell me, *How happy he was to be so well settled in his Mind, as he found himself by its perusal; since, as he clearly saw thereby; it was no more than our ancient Friends had offered, several Years before our London Brethren had prayed the Parliament to accept it, instead of the Oath imposed on others; so instead of blaming their Christian Tender of it, in order to be enacted, he was fully convinced, that he and his Friend Ransam were justly blame-worthy for their opposing it.*

Which Mind he not long remained in, notwithstanding this his great Confidence; for perceiving how easy a Matter it was for those our *London* Lords to beguile such poor well-meaning Souls as he, by such deceitful Epistles as this of their Meeting above-mentioned, which had thus deluded him, I took the pains once more to undeceive him, by the explanatory Part of those Testimonies recited therein, as they lie in the Authors Works; whereby, as I plainly shewed him, they were so far from offering any of those solemn Terms they mention, to be enacted as a standing stinted Form, to be rendered us on all Occasions we might be called to give Evidence in, as those our *Lonaon* Friends had there represented them, as that some of them expressly denied it *in Terminis*, as they have therein recited them, to their expresse Contradiction.

Upon which, as this our pretended infallible Preacher *Deplidge* found himself once more reduc'd to his Senses, I had the satisfaction also once more to see him change his Mind again, con-

See Whit-
ing's Judas
and Chief
Priests, p. 96.
compared
with p. 17.
of John Pe-
nyman's Ap-
pendix to his
several
Tracts, in
proof of this
Charge a-
gainst them.

See Rich's
Hidden
Things.
Spirit of the
Hat.

Tyranny and Hypocrisy. *Christian Quaker, in 5 Parts. Account of the Life of John Penymen, and several Tracts, with A. B.'s Faithful Warnings.*

So they may thank their Second Days Meeting's
Behold those (that Synagogue of Satan) Offers of the said Af-
our Tanto- firmation, to be enacted as a standing stunted Form,
loobian Lob- as the first occasion of it in this respect (as they
eocks, what were formerly in others); in behalf whereof, as
marvellous they set forth their said Epistle in Anno 1696,
pleasure they wherein they endeavour to prove it no Oath, by
take in crack- the Testimony of their Friends Fisher and Barclay,
ing each o- &c. so in answer therero, one of their dissatisfied
thers infal- Friends in Anno 1713. writes a large Letter, and
lible Crani- publishes it in Print, wherein he proves it to be
um, by joul- an Oath by Scripture Testimony, whatever the
tering their other says to the contrary; in reply to whom, a-
Loggerheads nother of those All-a-minds prints another Epistle
together, as the same Year, stiled, *A Letter from a satisfied re-*
the Conse- *a dissatisfied Friend,* (under the Letters G. H. back-
quence of ed by a splendid Epistle of another of the Infalli-
their Foxo- ble, entituled, *The Affirmation vindicated,* subscrib-
nian Imper- ed *Anonymous Philalethes*) in proof of its being no
tinencies. Oath,

Oath, by the Testimonies of their above-mentioned Fisher and Barclay, &c. for want of Scripture Evidence; in confutation whereof, another of the Infallible prints another Epistle the same Year, entitled, *An Essay upon the Fifth of Matthew*, wherein he proves, by Scripture Evidence, the said Affirmation to be an Oath, or what is inclusively forbidden in *Mat. v. &c.* as equivalent to one, yet will not condemn such as took it, though their Practice, he will by no means allow as Precedential to others; under pretence, of those being their Days of Ignorance wherein their ancient Friends *Whose Name* offered it; in answer whereto, another of the *is Richard* Unerring writes another Epistle, entitled, *Novelty* Claridge, and *Nullity of Dissatisfaction*, wherein, he pre- *who was first* tends a dignified

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Clergyman,

then a preaching Baptist, next a Writer for the Quakers, and now an Apostate, according to his Brother Skiddimore's Representation, in his *Primitive Simplicity*, as an Introduction to his next change to Atheism, if he prevent not by his (publick Condemnation of those his Foxonian Impertinencies, as well as) Detection of his Opponents Heretical Assertion, That their Affirmation is no Oath as taken by the Spirit's Direction, since he may as well say, That Before God, By God, &c. are no Oaths as so taken (as well as the Affirmation); so as their renowned Pen is (in p. 239. of his *Quakerism* a new Nick-Name) pleas'd to tell the World, That they renounce that Construction of the Ranters, that Evil is no Evil as any are led to it by the Spirit; if he don't renounce this Notion of his Friend Skiddimore's, he will give them cause to think, His Quaker Friends are all turn'd Ranters, through their Confusion about this their Affirmation; the which as they were originally drawn into by their grand Deluder George Whitehead, as the only Device he could invent to avoid those Sufferings he and his Pupils grew weary of, for their unwarrantable Refusal of all Oaths as Unchristian. All his Note at their Yearly Meeting in Anno 1714, was, O Friends! Let the Consideration of the Cries, the sad Cries of the Poor and Oppressed, prevail with you, not to oppose our endeavours for the renewing of it: Not that he cared for the Poor any more than his Elder Brother of Old did, (Witness his refusal to allow the Widow Whitrow's Epistle to be read in their favour among them) but that he might the more easily gull his Opposers into a compliance to this Child of his Brain, by such Hypocritical Pretensions, as some of our Brotherhood then in effect told him, as I am credibly informed.

tends it to be no Oath, but what may be honestly taken without interfering with our Lord's Prohibition. The Author of the Essay above-mentioned (as confident of the contrary) writes another Epistle, entitled, *Primitive Simplicity*, &c. wherein, though he owns it may be taken as directed by the Spirit, whereby it becomes no Oath, he affirms and proves it is one, as practised without such Direction; in confutation whereof, the whole *Sanhedrin* of the Second Days Meeting prints another Epistle to the Quarterly Meetings, wherein, for want of Courage to attack *Primitive Simplicity* in its substantial Parts, they pretend, the Author has sadly wronged them in the Preface to it, about the Word *Extrinsick*.

In Consequence of all which Up's and Down's, one Party of those pretendedly unerring Ones prays the Parliament to renew the Act that enjoins our Submission to it, whilst the other as earnestly solicits them to alter or abrogate it to all ends and purposes.

Their old Friend *Francis Bugg* prints another Epistle, and presents it to Parliament the Year above-mentioned, entitled, *Quakerism further exposed*, wherein he proves some of those pretendedly infallible Ones Lie, others Swear, others Lie and Swear, and others Forswear themselves (in evidence of their not being to be credited on their *solemn Affirmation*, as they call it, and much less on their bare *Tea* and *Nay* without it) to their most intollerable Confusion.

Wherefore as they would be but in an indifferent Case, if our Superiors should be pleased to grant them their Request, in enacting, the Punishment of Liars to be the same with False Swearers, since they might from hence have just cause to fear, the generality of their Brotherhood would soon become Earless. I must remind their present President *George Whitehead* (with the rest of his depraved Collegues of their said Meeting) That as their Adherents are most grossly confounded, and confound one another in all their several

Meetings

Meetings in *England*, &c. through their officious Offer of this their Affirmation, to be enacted as a standing stinted Form for us to be subject to in Courts of Judicature, as afore-noted. They also most strangely confounded their last Yearly Meeting in *Anno* 1713. by their Pro's and Con's about it; wherein, as I am told, one affirm'd it *To be no Oath, according to his Light within, and therefore declared he could take it by way of a stinted Form in terrene Cases when-ever called to it, in Reverence to those our ancient Friends, quoted in their Epistle, who first offered and prayed for the allowance of it.*

Another asserts, *In the Presence of the Great God, who was Witness of his Sincerity, that as he was livingly sensible it was an Oath, or what was equivalent to one, he could not for Conscience sake subject to it, what-ever he suffered for his denial of it.*

In way of Reply to whom, another cries out, *Hey ho! Here's mad work indeed! Here's this our Brother takes one Affirmation to destroy another.*

In defence of whom another loudly cries out, *It is an Oath, it is an Oath, away with it, away with it for Truth sake, I can never endure it, my very Life and Soul surges against it; with much more to this purpose.*

Whereby, as the said Meeting was irreconcilably divided, one part declares themselves zealous for the Continuance of it, whilst the other as impatiently presses their Protections to be entred on Record, as their standing Testimony against it; through which, as both Parts were more deeply than ever involv'd in Confusion, so how useless soever Oaths (as well as Laws, Orders and Exhortations, all which alike come off, or because of Evil, by the *Quakers* own Confession) may be allowed amongst Christ's true Followers, with respect to their own proper Service, who are by his holy Unction preserved beyond the necessity of them; as well as how Unrighteous soever they are as used in Communication, or as imposed in way of stinted Form in all Cases of Evidence in Courts of Judicature, according to our depraved *Quakers* encouragement in their Petitions afore-notified.

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Since as those formal Oaths have not that Reverence, they usually produce not the effect of Religious ones, as the Quakers have had opportunity to ob-

serve, in the Case of their Friend Mi-

chael Russel; who having in their Grace-Church-Street Meeting-House religiously forsworn himself, by declaring, That if he preferred not Jerusalem before his chiefest Joy, then let his Tongue cleave to the Roof of his Mouth, and his Right-Hand forget its Cunning. Wherein, as he was known to do otherwise, God was pleased to answer his Prayer with a Vengeance, by striking him with Death on the spot, as a perpetual Warning to all such presumptuous Presumers, in defence of this my Christian Distinction, the Authors of our Second Days Meetings Epistle declare therein they can't allow of.

Viz. Heresy and Hatred. Account of great Divisions.

Copies of three various Judgments against G.

Keith, and

G. Keith and

Peter Boss's

Trial and

Narrative,

&c. Com-

pared with

Thomas Elwood, John Penington, Samuel Jennings and Caleb Pusey's several defensive Books in answer to him.

As they are all useful Expedients in their Places; notwithstanding, I must take the liberty to tell them, They will never be able to extricate themselves out of their Inconsistencies in this respect, (as well as that of Defensive Arms) till they (with the ancient Christians) acknowledge that Religious Oaths may be taken, to end Strife betwixt Man and Man, (as well as Righteous Laws executed with the outward Sword to suppress Wickedness) by true Christians, where it can't be done without them, according to Scripture Prophecies and the Apostles Precedent, let their Fox, Pen and Whitehead (with the rest of their depraved Col- legues) pretend what they will to the contrary.

Thus whilst our English Quakers are confounded at this rate, about those several Matters, amongst many others, (who have the best Advantages to regulate themselves) 'tis the less wonder to find their Pensilvanian Collegues most strangely confused in their Defences, from their old Friend George Keith's several Charges of this Nature against them; the Account whereof being more than ordinary Divertive, as well as Instructive, I thought to have exhibited at large, as I find it related in those several printed Books instanc'd in the Mar-

gisi, amongst others; but upon a consideration of the Difficulty of the Task, on account of the Obligation it laid me under to transcribe the whole Books

Books, as one continued Evidence of this my Charge against them, I shall content my self to summarily tell the World,

That as one part of those pretended Infallible Ones accused the other of *Error*.

The other accused their Accusers of *Apostacy*.

And as one part charged the other with the Sin of *Infidelity*.

The other charged their Chargers with the Vice of *Hypocrisy*.

And as one part charged the other with the Crime of *Persecution*.

The other condemned his Chargers as guilty of the sad Sin of *Blasphemy*.

In pursuance of which infallible Up's and Down's,

Thou art either Craiz'd, or worse, says the one.

And I appeal to all, whether ever they heard of or knew a Man that seem'd more Craiz'd than thou, says the other: Wherefore,

Yea, they are all Craiz'd, according to Mrs. Anna Bourignon's

Account of them in p. 3. of her Preface to her Warnings against them, compared with their Friend Ann Trapnal's, elsewhere related.

Get thee out of the Meeting, says the one.

Nay, stay in the Meeting by all means, says another.

In Consequence whereof,

As one pulls him by one Sleeve to get him forth of it.

Another holds him by the other to make him stay in it; for which Affront,

Thou, George Keith, must truckle, says the one.

Not I, but thou must truckle, says the other.

But I won't truckle to thee, says the one.

Nor I won't truckle to thee, cries the other.

As God is in Heaven, what I say is true, says the one.

See how those Non-jurors Swear and For-swear them-

And we solemnly Appeal to God, as our Defender from your false Judgment, says the other.

selves, after their Quaker Method, to do one another Mischief, though they won't take an Oath to do Good to others.

Wo be to thee from the Lord, says the one.

Thy Honour will surely stink, says the other.

Thou art a Teller of an old St. Andrew's Story, says the one.

And thou art an ignorant Heathen, says the other.

You are a parcel of silly Souls, says the one.

And you are Liars, Hereticks and rotten Ranters, says the other.

Thou art a Babylon's Brat, and an Apostate worse than the Prophane, says the one.

And you are a Pack of Wolves, Dogs and Devils incarnate, says the other.

All which, with more of this Nature, being affirmed (by those pretendedly unerring Ones) one of another, who by their long Acquaintance best know each other; I shall take for granted, that both Parties have spoke the Truth, and nothing but the Truth of one and the other, rather than add to such Provocations as I may have possibly given them on other Occasions, by questioning their Infallibility in this respect, what Cause soever I have to suspect it (from their confused Sentiments) in others; all which as they are involv'd in as the natural Effects of their Errors, Heresies and most irreconcilable Absurdities afore-mention'd, through their Popish Advancement of their great Apostle Fox in the place of God, as God, above all that is called God, in their idolatrous Exaltations of his Innovations, above Holy Scripture Exhortations, for want of subjecting him and his Supporter George Whitehead, &c. to a timely Examination in a free Conference, in order to their Rectification, as hath already in some measure, and shall hereafter be more fully proved; so 'tis the less surprize to me, that they also (with their Romish Predecessors) should finally be found guilty of *Worse than Turkish Tyranny*, as the final resource of their complicated Impertinencies, and concealed Abominations, according to my Twentieth Charge against them; from which, as I pray God defend his Church and People for the future, I next descend to prove them guilty of, as follows.

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Worse than Turkish Tyranny.

IN order to the proof of which Charge 'tis necessary to norifie, That as this our exalted Apostle Fox declared, He never liked the Words Liberty of Conscience, there being no liberty out of the Truth, 67. of Fr. as he called his Notions: So, What Liberty to the Episcopalians? No: What, Liberty to the Presbyterians? No: What, Liberty to the Independants? No: What, Liberty to the Anabaptists? No, says he: compared In pursuance of whose Sentiments I must remind my Reader,

See his said Declaration as cited p. 67. of Fr. Bugg's late Picture of Quakerism, compared with his Supporter Pen's De-

fence of him, in p. 7, &c. of his Alexander the Coppersmith, under pretence, of his meaning an inward, and not an outward Liberty, directly contrary to his and his Defendants Actions, in consequence of it.

That though our depraved Quaker Tyranny be of an outward as well as of a spiritual Nature, as will appear by the Sequel, yet as they have not in an outward respect here Power to act with Impunity, what (by their Proceedings in Pennsylvania in the Case of George Keith, &c.) they have given us cause to believe they want to be at.

That I in the first place complain of, is what they execute upon us, under pretence of dear Love and true Christian Tenderneſs, &c. by way of Church Censure for our Conscientious Rejection of their great Apostle's Impositions; whereby as 69, 70, 72, they affect our inward Man, when as the Turks only affect our outward One, in the Imposition of their Mahometan Impertinencies, (as Dr. Fuller in chap. 6. of his Holy War hath observed) so our Quaker Tyranny may be justly said so far to exceed the Turks as our Souls exceed our Bodies; through the Terror whereof, as they have sometimes obliged some of their abused Friends to condemn themselves in our Publick Mix'd Meetings, on their Knees before their great Apostle, for doing what they themselves had pleaded for as their Duty;

Answer to the Baptists Declaration, as cited p. 69, 70, 72, of Fr. Bugg's said Picture of Quakerism.

See Hidden
Things, p.
40, &c.
Judas and
the Jews
combin'd, p.
21. compared
with the fol-
lowing Instances in proof of it.

ty; so they have not been wanting, by their ve-
nomous Tongues and Pens, to sting the bowed
down Souls of others nigh to a Death, many times
worse than bodily Torture, under pretence of pre-
serving them; of which I shall descend to exhibit
some few Instances, in lieu of many that might be
mentioned; in order whereto,

Rich's Ac-
count from
the Commit-
tee of Par-
liament con-
cerning
James Nay-
lor's Trial,
compared
with Fox's
approved
Letters at
conclusion of
it, and G.
W.'s Inno-
cency against
Envy, p. 18.
In pursuance
of which
Christian
Principle
we find
Archbishop
Cranmer and
others, de-
nying that
Reverential
Obedience to

The Case of our ancient and truly worthy
Friend James Naylor claims the first place, as he
was the first Person this our exalted Diotrephes ex-
ercised his Tyranny on; who, in pursuance of our
then profess'd Principle of the lawfulness of bodily
Reverence to true Christian Ministers and Magi-
strates, amongst our selves or others, in Honour to
the Life of Christ in them, (undue to persecuting
Hamonites) suffering himself to be bowed unto, a-
mongst other Honours, in Reverence to the Divine
Glory that conspicuously shone, through his Do-
ctrine and Countenance, to his Oliverian Persecu-
tors Amazement, and our Friends great encourage-
ment in their defence of him; yet as his fragrant
Bays clouded our Fox's then withering Lawrels, to
his no small Disconsolation, he, upon Naylor's Re-
fusal to kiss his Foot, in evidence of his Subje-
ction to his Super-excellency, (when he put it
forth for that purpose soon after his Prosecution)
never ceas'd adding Affliction to this our afflicted
Friend, by his Spiritual Thunderbolts, till he made
him condemn himself as a Transgressor on his
Knees before him and his Mirmidons, in our Pub-
lick Mix'd Meeting at Bull and Mouth, London, in
a Matter wherein he himself had defended him.

the persecuting Bishop of Gloucester, in the Reign of Queen Mary,
&c. they freely gave to the Queen's Commissioner, according to J.
Fox's Relation in his Acts and Monuments, p. 1775. compared with
p. 1656. and p. 1649, &c. of the said History.

See Rich's Hidden Things, p. 35. to p. 41. compared with Ro-
gers's Quakers divided, p. 10, 11, 12.

The

The next whom this our Apostle exercised his Hierarchical Ferula on, was our greatly bowed down Friend *John Perrot*, who being one very highly esteemed of by the most judicious amongst us, on account of his Constancy in his great Sufferings in *Rome's* Inquisition, for his Christian Testimony against the Pope's Corruptions, was in a fair way to obtain the Ascendancy of this our elevated *Fox*; which he being not able to endure the Thoughts of, first pick'd a Quarrel with him for his Allowance of Marriage of such as God joyn'd by his Holy Spirit in Conjugal Union (how unseemly soever in the Eyes of Mankind) together with his Declaration of his Christian Unity with such of other Protestant Societies, whose Conversion became their Profession of what they witnessed to be of God in themselves, above what he had with such *Quakers* as were not changed from the Nature of Enmity; and then most furiously fell on to persecute him, by Tongue and Pen, for his conscientious refusal, at God's Commandment, to put off his Hat, by way of Formality, when *Fox* and his Profelytes pray'd, (upon account of the Observation he had made of some, who precipitantly doffing of theirs on our Preachers putting off his, through a false Conception of his Design being to pray, when by his preaching they with shame slide it on again) which being by *Fox* and his *Mirmidons* esteemed no small Indignity to their formal Harangues (after they had shown their Resentment a while, by their sour Countenances and slighting Carriage towards him) they (upon the unsuccessfulness of their Threats and Flatteries to effect his Conformity) fell on to persecute him most unmercifully, by their secret Whisperings, private Conspiracies, abominable Falshoods, villanous Perversions, and most venomous Epistles to our Friends in England, Ireland and *West-India* against him; wherein as they cursed him, calling him *Serpent*, *Son of Perdition*, *false Prophet*, *growing Mad*, *possess'd by the Devil*, *a Whoremonger and Adulterer*, &c. in order to set his own

See his own Relation of his said Sufferings under this our Egyptian Task-Master's Spiritual Cruelty, as published by our true Friend Robert Rich in his Hidden Things brought to Light, compared with Fox's Impertinent nameless Answer to it.

dear

Worse than Turkish Tyranny.

dear Wife of his Bosom (as well as our Friends) against him and his Christian Testimony; so they never left those their ungodly Dealings, acted under pretence of true Christian Tenderness, till they finally wearied him not only of their Society, but also of this our *English* Nation too; who for that Peace-sake he could not enjoy amongst those pretendedly Meek, Innocent and Harmless Ones, by all his Prayers and Tears, was forc'd to seek his Bread, where he found his Grave, in a Foreign Island; on whom his truly honourable and ever worthy Supporter *Robert Rich*, who deeply sympathiz'd with him in his Sufferings (as well as his Predecessor *J. N.*) deservedly bestowed this following Epitaph upon him, in *Anno* 1676, some time before his bodily Dissolution, entitled,

In Memoriam Johannis Perotti.

*Sweet was thy Voice, and ravishing thy Strain;
Thy Silver Trumpet sounded not in vain;
In vain did Zion's Enemies we see
Labour by Cruelties, to conquer thee;
Patience and holy Zeal did overcome
The Cruelties of Antichristian Rome;
Thy Sufferings there for Truth, what Tongue can tell?
The Zeal God gave thee, few do parallel;
In Shilo's holy Ink, thy learned Pen
Was dipp'd, which ravished the Sons of Men:
When thy fair Fabricks fall'n, if e're I come,
I'll drop some Tears upon thy honoured Tomb;
Thou Heaven-born Seed, blest let thy Memory be,
The Love of Men, and Angels honour thee.*

Thus as the Lord was pleased to raise up our ancient Friends, to discover a persecuting Spirit as the Quintessence of divers concealed Corruptions in great Pretenders to Liberty and Property in *Oliver Cromwel's* Time, by their conscientious refusal to put off their Hats, or bow their Bodies in Token of Subjection to persecuting Ministers, &c. of proud *Haman's* Nature, according to holy *Mordecai's*

decai's Precedent, and our blessed Saviour's Christian Doctrine, in those several Texts in the Margin.

Esther 3. 2,
&c. compared with
Mar. 22. 16.

John 5. 44. and 12. 43.

When those our Leaders came to be so far de-
praved, through their furious pursuit of their
Hurricanes, as to forbid us that practice towards
all in general, under the penalty of our Exclusion
from Church Communion, contrary to Scripture
Precepts, our own ancient Principles, and Christ's
Saints and Martyrs Christian Precedents in all
Ages: It is no great wonder, that the Lord should
in like manner raise up Witnesses amongst us, to
detect the same Spirit of Persecution in them, by
their conscientious refusal to put off their Hats, by
way of Formality, when they prayed, that the
Faithful might see, how ill the Depraved were a-
ble to bear with that Nonconformity in their own
Friends, they had so loudly exclaimed against the
Imposition of them in others; of which our long
mournful and truly conscientious (though their
greatly abused) Friend *Isaac Penington* is my next
Evidence.

See Fox's
several Pre-
scriptions in
his Select E-
pistles, &c.
with G. K.'s
Testimony in
his Causeless
Ground of
Surmises.
Compared
with Gen.
23. 7. and
33. 1, 2, 3.
Levit. 19. 15.
Deut. 1. 17.
and 16. 19.
1 Sam. 25.
23.
2 Kings 1.
14. and 2.

15. and 4. 37. Esther 8. 3. Dan. 2. 46. Mar. 18. 29. Luke
14. 10. and 17. 16. and 8. 41. John 11. 33. Lament. 4. 16.

Who being conscientiously concerned to write
certain Queries to those our Apostate Imposers, in
behalf of *John Perrot's* Cause against them, (where-
in he declared, *The Power of God was upon him for*
his better Assistance) they never left persecuting his
greatly bowed down Soul with their bitter Cen-
sures, under the Notion of Church Discipline, un-
til they had made him (as they did our Friend *John*
Crook also in effect) publicly acknowledge, *The*
Thing came of the Devil, and the End of the Power
upon him (he speaks of) *was to lead him against the*
Spirit Perrot was acted by; had he understood the
Signification of it, though as *Perrot* declared, *He*
imposed not his Practice as a Duty on others, as they
of the Life of
did J. Penymen.

See the said
Queries, as
cited p. 63,
of Tyranny
and Hypocri-
sy detected,
compared
with p. 68.
to p. 72. of
W. Pen's
Judas and
the Jews com-
bined, and
the Account
of the Life of
J. Penymen.

Worse than Turkish Tyranny.

did his leaving of it, so he did nought in it but what the Lord required of him; so transcendent is their Church Tyranny to their enslaved Vassals, when acted under pretence of Tenderness, above Turkish bodily Torture; as that they have thereby subjected those with ease to their imposing Spirit, the other never could conquer, as appears by this Instance of our Friend Isaac Penington, with others that follow.

See the same as in part recited, p. 40, &c. of the said Tyranny and Hypocrisy, compared with p. 10. of the Account of the Life of John Penymann.

For not to relate all the Tyrannical Effects of their Spiritual Barbarity, treated of in the Treatise entitled, *Tyranny and Hypocrisy detected*. The next Instance I shall communicate in proof of this my Charge, is the Case of our ancient and once well esteemed Scottish Friend John Swinton, who being conscientiously concerned, to declare to us, by an Epistle in Anno 1664, what the Lord had made known to him concerning our Leaders then growing Depravity, (consonant to the Contents of another he had wrote four Years before) he therein says, *I have seen the Anger, Fury and Indignation of the Almighty God, ready to break forth into a mighty Flame; yea, the Leaders, many of them, not standing clear herein, (meaning as to outward Things) Israel's Wound lies deeper in more Spiritual and Inward, and therefore the more incurable: Pride, Conceitedness, High-mindedness, Love of Dominion, Selfishness, an exalted Spirit, and an itching Mind, to declare Words in and above the Seed of the Kingdom, hath deeply entred Israel; yea, the Leaders, the Leaders; with much more to this purpose; which their Luciferian Spirits being by no means able to bear from him, they forthwith impose on him to Condemn his said Christian Testimony, with the Spirit that therein influenc'd him: Which he was so far from, when they first squeez'd his rightly sensible and truly conscientious Soul, by their oppressive Church Censures in order to it, as that he not only declared, His said Epistle was writ in the express Motion of God, and in his manifest Leadings out of and beyond all Thoughts and Reasonings; but that the Lord was therein with him in all his Recourses*
from

from his own hired House, through Northumberland Bishoprick, Yorkshire, Lincolnshire, Norfolk, Suffolk and Essex to London, for which Cause he was there again, to acquaint Friends, That it was justified in every Tittle of it, so as that he could not retract it, or the least Syllable of it, or deny the Spirit in which it was written, since he should be rebellious to his Light and Life if he offered it ; with much more to this purpose. Upon which they falling on to persecute him most unmercifully, by repeated Showers of their Church Thunderbolts, in order to his Exclusion ; under pretence of God's Honour and his People's Preservation from his Delusion ; which he not longer able to bear, through his Lothness to be cashier'd their Society, (which they set forth as the only true Christian one) finally fell under their persecuting Fury, in retracting his said Paper, and judging the Spirit in which it was written, according to their ungracious Injunctions, (directly contrary to God Almighty's express Requiring, and his own declared Duty) under pretence, That the Child might not be divided, nor the seamless Coat rent, through his Christian Constancy, to that his pretended Friends irreconcilable Disunity ; little dreaming, he made way for those very Consequents he hoped to avoid by his scandalous Conformity, to the high aggravation of his Tormentors worse than Turkish Tyranny, and our great Confusion, as hath since been found by Experience.

Behold the Effects of forsaking the true Catholick Church of Christ, by imbraking with a Party under any distinguish- ing Character, whereby, as a sour Spirit of Incharity comes to be advanced as Holy Zeal

for Religion, it can be no surprize to truly sensible Souls, that Tyrannical Imposition should naturally attend it.

For those our London Lords, being about this time not a little perplexed with divers Testimonies of this Nature, against their then growing Depravity ; upon account of their Fox's Exaltation ; to the no small Impediment of their imposed Uniformity, and new-forg'd Innovations ; they, in order to silence their Opponents, and strengthen themselves more effectually, in the Possessions their said Apostle bequeathed them, in his assumed Hierarchy, set forth a Testimony, as they call it, from

See his Journal, p. 312, 315, 417.

Worse than Turkish Tyranny.

See the same as cited at large in Geofry Bullock's Testimony against the Quakers false Doctrine, compared with his Abridgment in the Treatise entitled, Tyranny and Hypocrisy detected, and W. Pen's Defence of it, in his Judas and the Jews combin'd.

their General Meeting, signed by George Whitehead, Josiah Cole, Alexander Parker, John Whitehead, Thomas Loe, Stephen Crisp, Thomas Green, John Moon, Thomas Briggs, James Parks and Richard Farnsworth, met together at London in the 3d Month 1666, to be communicated to the faithful Friends and Elders in the Countries, by them to be read in their several Meetings, and kept as a Testimony amongst them.

Meaning G. Fox and those his Conclave of Cardinals, who signed this Popish Testimony.

i. e. The Parties that subscrib'd this, of which G. Fox was plac'd as Head.

Wherein, considering that their Society and Government could not be kept inviolable against their covert Enemies, (as they reputed those their Christian Monitors afore-mentioned) who were not afraid to speak Evil of Dignities; they therefore do unanimously, and with the Lord's presence (as they say) testify,

Meaning their factious Light within G. Fox, and they his Subscribers.

First, That such as exalt themselves above the Body of Good and Ancient Friends, ought not to have any Dominion, Office or Rule in the Church of Christ.

2dly. That such as are not in Unity with the Ministry and Body, have no Gospel Authority to be Judges in the Church, and their Judgment ought not to be regarded: That it is abominable Pride when any particular will not admit of the Judgment of the Witness of God in Friends to take place against him; for He that is not justified by that, is condemned in himself. [a notorious Heretick.]

See what Slavery we are brought into by those our Lordless Lords, whom it seems we

3dly. They testify in the Name of the Lord, That the Church has power (without the assent of Dissenters) to determine Controversies; and that such Persons as will not submit to their Judgment consistent to the Doctrine of ancient Friends, [meaning G. F. Lords, whom and Party] but oppose it as the Judgment of Men, ought to be rejected (together with those that Counse-

nance

nance and Encourage them) as Persons joyned in one must subject to, whether we will or no, or be delivered to Satan, as Persons joyn'd in one with Infidels for our Contumacy, if God be not more merciful to us than they be.

4thly. That such disapproved Ministers ought (what- i. e. Pope ever hath been their Gifts) to leave off ministring till Fox and his they are reconciled to the Church; and if approved above-men- Persons degenerate to Division, and countenance Facti- tioned Car- on, the Church has Authority to deal with them in the dinals, un- dar whose same manner; to which if they submit not, warning inquisitive ought to be given in General Meetings to beware of Clutches we them, and to have no Fellowship with them. see they

spare no care to confine us, after once they get us under the Tuition of their Light within them.

5thly. They warn and charge all Friends, that they * Meaning themselves, have no hand in printing or publishing the Books or with those of Writings of such as are not of Unity with the Body: their Kid- Further desiring, that faithful and sound Friends and ney, all o- Brethren * from time to time, may have the view of thers being such Things as are printed upon Truths Account (as condemned formerly hath been used to be) before they go to the by them as Press. unsound

By all which, with other Impositions of the Apostates, same Nature, in their said Paper of Orders, &c. and Hea- though they doubted not to have enslaved us irre- thenish In- trievably, and secured their assumed Government fideis. uncontrollable: yet they found themselves mista- Who would ken in both respects, as will appear by that Chri- ever have stian Opposition they met with amongst us, where- thoughts, that in their Opposers had not wanted their Reward, those our de- had they alike stood the Torrent of their veno- praved Qua- kers (who by mous Imposition, as some few (who came nobly way of Re- forth against them, as Persons resolved to Con- flection on quer, or perish in the Encounter) I must confess, the Romish did not, to our no small Disconsolation, as will Church, cry- appear by these following Instances I am obliged ed out, A- to remind my Reader of upon this fresh occasion. las! who In pursuance whereof knows not that loves

not to be blind, that the Church amongst them is the Priesthood, the few

few cunning Men govern the Majority, and entitle their Conceits the Canons of Christ's Church; and all this comes from the Ignorance and Idleness of the People, that give the Pride and Industry of the Clergy an opportunity to effect their Crafts upon them) in p. 115. of *Address to Protestants*, should, by embodying themselves as our Church, have so long gull'd us, by magnifying their Conceits for Christ's Holy Ordinances, through our Ignorance and Idleness in not calling them to Account sooner for it; of which Neglect, since they have thus forewarn'd us, how Ignorant and Idle soever others of our Friends may be, in giving them opportunity to pursue those their Romish Crafts upon them, I hope I shall take such care to expose the same, as shall leave them no just cause for to complain of me.

See the said G. B.'s Prophetick Testimony, as cited p. 34. of *Tyranny and Hypocrisy detected*.

The Truth whereof they have since made many sorrowful Witnesses of, who as they have been wilfully imposed on to condemn themselves for doing what they on good ground believed was their Duty, so dreadful has been their Church Terrificati-
ons of this

Our sincere hearted and once greatly admired Friend George Bishop of Bristol, is first to be notified, as he was the first that cried out aloud, in the Name of the Lord, against this Romish Paper of Articles as an Innovation, which, if the Day should prevail, or those Things it seems to hold forth and enforce, he declared, he had no other expectation but that the same Exercise we should receive at their Hands, as we had received from the Hands of others, who would have held us in Captivity before them, &c. So he was the first they tried its persecuting Nature on, by his threatned Exclusion upon his persistence in his Opposition; which he not being able to endure the effects of, through the high Station he had amongst them, finally condescended (together with his Partner Ben. Furley) to give away his Judgment, according to the afore-mentioned Precedents of their oppressed Friends Penington, Crook and Swinton, in tacitly owning his Condemnation, by a Stroke he gave himself in the City of Bristol, for his Opposition; if his Persecutors tell us the Truth of him in p. 114, &c. of their *Judas and the Jews combin'd*: Which, considering his and his afflicted Partners Constancy, through divers outward Sufferings of a high Nature for Truths sake in other respects, is an additional Evidence, that our Quaker Persecution is worse than Turkish Tyranny, according to this my Charge, since those glorious Instruments, who had

so often come off with Conquest over the one, Nature, as were yet most ignominiously made to bow by the that they other as a Terror, Fire and Faggot was nothing in have made comparison of, according to the experienc'd Testi- them (to my monies of such as God preserved, through all the knowledge) efforts of their Fury. serve the Office of a

Spanish Inquisition, in affrighting their Country Representatives into a Confession of such Facts as they could not otherwise prove them guilty of, as appeared in the Case of that Country Preacher G. Keith speaks of, in p. 5. of his pretended Yearly Meeting, who having said, He could sooner die, or lose his Right-Hand, than sign to a Paper disowning G. Keith; which coming to their Intelligence, that there was such a Person, but not knowing who he was, they were so earnest to find him out, that they caused their Clerk to call over the List of the Names of their several Representatives, and ask them one by one; and the poor Man not daring to Lie, nor able to bear their threatned Consequence of his speaking the Truth, was so terrified under the dread of their Church Ferula, as that he not only owned before it came at him, That he was the Person, but also promised (and came with some others as Witnesses to G. K. of his) Recantation and disowning of what he had a few Hours before said to him; so terrible is their threatned Exclusions to their enslaved Vassals, and so successful this their new invented Inquisition, as that they have thereby effected such Conformities, as they could never have forced without them.

For though those our causeless oppressed Brethren through fear fell under the persecuting Spirit of those our depraved Elders, (like the weak Daughters of Israel, holy Daniel speaks of in the Case of Susanna) yet how near soever brought on their Knees sometimes by a seeming condescendance for Peace-sake, the true Spiritual Seed of the Royal Blood of Juda amongst us (no more than in the Days of Old) would abide their wicked Impositions, without crying out aloud against them; for which Cause they made them the perpetual Objects of their Vesuvius Sulphurous Irruptions, thro' all which the Lord our God most graciously preserved them, to their eternal Honour, and Persecutors Confusion, as I shall make appear by several Instances. In order whereto

See his Hidden Things brought to Light, with their pretended Answer to it, amongst their other Books

against him, and those he stood by in their Afflictions, heretofore and hereafter notified.

As our truly honourable and ever worthy Friend Robert Rich eminently signaliz'd himself in God's Cause against their imposing Spirit, in the Case of James Naylor and John Perrot afore-mentioned, for which they persecuted him till Death, by their most venomous Church Censures, &c. as the Reader may find by their several Books against him, and those he defended.

The next I must remind my Reader of, are our ancient and causelessly oppressed Friends John Wilkinson and John Story, who being amongst many other of their Contemporaries justly dissatisfy'd with George Fox and his Supporter George Whitehead's unscriptural Innovations, (in the matter of Marriage, recording of Condemnations to perpetuity, Institutions of Womens distinct Meetings of Discipline, and Hypocritical Singings and Soundings in their Assemblies for Worship, &c.) upon Fox's refusal to declare, *He designed not to enforce his Orders by Church Censure, &c.* found themselves conscientiously obliged to bear their Christian Testimonies in Private and Publick against them, that their evil Effects might be avoided for the future by removing the Cause of them. At which those their Institutors were so highly disgusted, as that they resolved to exercise them severely with their Church Ferula, if they could not by more easie Methods be brought to Conformity; in order whereto, after our great Fox had try'd them awhile with his watry Ingredients of *Ah poor Men, I pity you; the Lord knows I love you; the Lord of Heaven knows I am sorry for you; Ah poor Men, alack for you;* with abundance more of the like Hypocritical Whinery; by which not obtaining his End on them, he falls on to squeeze their greatly bowed down Souls, with his more fiery ones, of, *Ah! This is the Word of the Lord to you John Wilkinson and John Story; call in your Papers [i. e. of Opposition] give over your Work and Separation, or the Lord*

See Christian Quaker, Part 4. p. 44.

Ibid. p. 38, &c. 41, 58.

Lord God will blast your Spirit and Work; for the Seed reigns which will grind you to Powder.

By which sort of Menaces, as one of them had it seems, some time before assented to their Womens distinct Meetings, for the better care of the Poor, and other such necessary Services, they from that fatal Handle, finally prevailed on them to give forth something that look'd like a Testimony against themselves, for opposing their assumed Church Government and enforc'd Innovations; though, as it was far from being their true Intent therein, so it was really no such thing in itself, as the Reader may find by the Contents of it, as published by their Persecutors in their *Exalted Diotrophes*; where, after an Acknowledgment, *That an Hour of Temptation hath appeared through them, which hath given Offence to their Brethren, who as they were sensible had a Travail on their Spirits, for the preservation of Peace and Unity in the Church concerning them, who have sometimes been exercised in Things that they [i. e. those Friends] testify are commendable in the Church of God; They declare, They were sorry that any Weakness should appear in them, to give occasion for such Offence, and as satisfaction to their Brethren do, from the very bottom of their Hearts, condemn that Spirit, whether it hath appeared in them or any other, that hath given Offence to the Church of God in general, or that oppose the Order of the Gospel or any faithful Brethren in the practice of those Things they believe are their Duty.*

Now this being only an Expedient they found freedom to use, to quiet their persecuting Opposers, if possible, and secure their publick Testimony (against their enforc'd Innovations) unopposed, so as they never signed the said Paper (if the Original answer the printed Copy refer'd to) they were so far from allowing the Contents of it to be any Condemnation of their Opposition, according to their Persecutors Representations, as that they expressly denied it in their repeated Explanations, in those Books in the Margin amongst others, to their Imposers no small Mortification; *Viz. Rogers's Christian Quaker. Compared with the Memory of that faithful Servant of God John Story review'd, &c.*

as that they fell on to persecute them Tooth and Nail, by forged Certificates, slanderous Accusations, gross Lies innumerable, stoppages of their publick Testimonies, and repeated Threats of their eternal Damnation, &c. whereby as they wounded the Soul of the one nigh to Death, their renowned Prophet *Eccles* told the other in his Sickness, *This was the Word of the Lord to him, That he should die that Year, because he had taught Rebellion against him, in order to the Destruction of his Body*; which being proved a false Prophecy by his living preservation some Years after, they, to shew their ill Resentment of their prophetick Disappointment, next proceeded to exclude them out of their Communion, in order to their Souls Destruction; and then forbad those that joyned with them in their Testimony against that Spirit of Opposition, *To make Bargains with that which is out of the Truth, as they call it, or Reason with it, by entering into Proposals or Articles with it; but feed it with Judgment, till they answered by Condemnation, &c.*

Through which barbarous Treatment, as they most Tyrannically harra's'd the one all his Life, they greatly grieved the Spirit, oppressively rent the Soul, and finally pined the Body to Death of the other, according to their own profess'd Friends Relations in those Books afore-mention'd, in further proof of this my Charge against them.

Whereby, instead of bringing their prosecuted Friends *John Wilkinsons* and *John Stors* Christian Testimonies under the Feet of their Persecutors *George Fox* and *George Whitehead's* Antichristian Tyrannies, as their flattering Prophets predicted; I am well satisfy'd, that the *Day is dawn'd*, their true Friend *J. Rance* speaks of in his Prophetick Testimony concerning them, wherein he truly tells us,

*The Georges both must be brought down,
And to the Johns must veil the Crown,
For they have long abused them,
By Tongue, by Writing, and by Pen;*

But

Worse than Turkish Tyranny.

219

*But now the Day of Trouble's come,
And they must reap what they have sown;
Even so let all Imposers fall,
Whose Brethren's Conscience would enthral.*

In order to which just Judgment I must tell them, Whitehead's
That as they have greatly aggravated their Crimes *Judgment*
of this Nature, by their barbarous Treatment also *fix'd.*
of our truly worthy Friends *John Rance, Charles Counterfeit*
Harris, John Hog, John Lyeth and John Cox, a Convert.
amongst many other of their Christian Monitors, *Sandiland's*
in those their Books and Papers instanc'd in the *Righteous*
Margin, &c. wherein, as they stigmatiz'd them *Judgment.*
with the odious Characters of *Hymenes, Philotes, Pen's Alex-*
Alexander the Coppersmith, Devil driven, dungy Gods, State of Li-
curfed, cross, canker'd, separate, treacherous Spirits, berty Spi-
betraying Judas's, &c. (in order to prepossess their *tual.*
Adherents against their conscientious Outcries of Judas and
their Corruptions) so when they could not by those *the Jews*
means obtain their envious Ends, so fully as they *combin'd.*
aim'd at, they (according to their afore-mention'd *Compared*
devised Scheme) proceeded to Excommunicate *with those*
them out of their Church Communion, as Persons *Friends*
joyned in one with Heathens and Infidels; where- *several An-*
by notwithstanding, being not able to silence them, *swers in*
they fell on to pull, push, pinch and thrust them *their De-*
out of their Publick Mix'd Meetings, as Troublers *fences.*
of their *Israel.* Through all which, when they
still persisted in the discharge of that Dury God re-
quired of them in their Innovations and Repre-
hensions, they publickly told the World, *That they*
were Mad, Crack-Brain'd and Craiz'd in their Intel-
lects, in order to prepossess them against their Chri-
stian Discoveries, and set the Mob upon them to
abuse them; whereby still not being able wholly
to stop their Christian Testimonies, whilst the
Cause of their Outcries remained unremoved.

That they might come no ways short of fulfil-
ling the Divine *John's* Predictions, concerning
their *Romish* Predecessors, in hindring them *to buy*
or sell, in order to their Impoverishment, they in
Conformity to their *Fox's* Admonitions, *To make*

no Bargains with that which is out of the Truth, as he called it, made it their Business to dissuade such Tradesmen as they dealt with from further dealing with them, in way of Merchandize, or otherwise; through which, as they undid our ancient and truly honourable Friends *Thomas Kent*, as well as *Thomas Boyse* of *London*, amongst many other of their Christian Monitors, whose greatly oppressed Souls and Bodies, with their distressed Families, cry aloud for Vengeance under God's Holy Altar against them; so they finally ruined our truly worthy and ever faithful Friend *William Rogers*, once a considerable Merchant in *Bristol*, for his early Opposition of their imposed Innovations, in behalf of *John Wilkinson* and *John Story's* Christian Cause against them, as he himself told me a little before his bodily Dissolution; in order whereto they declared, *That as Bristol should be an Anvil to beat upon, the Trumpet of the Lord was sounded to Battle, and the War was begun*; they loudly cried out, *Come up to the Battle, Curse ye Meroz, and help the Lord against the Mighty*. In pursuance whereof they furiously fell upon him till they had ruined him.

See his Christian Quaker, Part 2. p. 72. to p. 83. compared with his Preface and Postscript, &c. with p. 8. of his Quakers a divided People. In consequence of which Injustice, one of his Customers, of no small Note amongst them, declared in a Letter he sent him upon his leaving off to deal with him, *That as he was satisfied his (i. e. William Rogers) Spirit was a wrong Spirit, as he was that there was a God, so the Murtherers of Sir Edmund-berry on their Repentance, would sooner have found Mercy with God, than he the said William Rogers would upon his Repentance of his Opposition, (meaning George Fox's Orders, and the Spirit he made them in) so damnably had his Foxonian Influence insatuated them.* See Christian Quaker, Part 7. p. 37.

Whose great Oppressions, though he desired to forgive, yet he could not but remember in his dying Expressions, which are (as they were taken in Writing by a young Woman, on the 12th of the Month of March, Anno 1708-9, at his own request, when he was near expiring, (consonant to that worthy Christian Warriour *Martin Luther*, we read of in p. 838. of *Fox's Acts and Monuments*) as follow, verbatim.

My

My heavenly Father, I earnestly pray thee, in the Name, and for the Sake of thy Son Jesus Christ, that thou wilt pardon all my Sins, and take me out of the Body to rest in Peace with thee; and forasmuch as many have been guilty of divers Actions, whereby I have been wrong'd in my outward Estate and Substance, the Consequences whereof have been injurious to many distressed Families, as well as my own, I leave it to the Lord; and as I have no Envy in my Heart to any one, so I believe the Lord will so preserve me to the last Moment of my Time in this World; and there is an Evidence thereof to me, that I forgive every one that hath done me wrong, and do desire the Lord, if it tend to his Glory, may do the like.

Thus this our truly worthy Friend, as he faithfully served the Lord and his People, by his unwearied Travels for their Welfare, whilst on this side the Grave, so he forgot not those in his Prayers at his Death, who had in his Life-time so barbarously used him, by their attempts of his Famine, in order to expose him to such a lingering Death, as far exceeds the expeditious Flames of Turkish Tyranny, according to the Bishop of Salisbury's Relation; which, though bad enough, is still far short of that they act upon us, under pretence of Christian Tenderneſs, by way of Church Censure; whereby as they have made many amongst us lead a Life worse than Death, by stinging their bowed down Souls to the quick, in condemning the Holy Spirit that influenc'd them in their Christian Testimonies against their Corruptions, for the Devil's Instigations, so our ancient, truly honourable, and ever constant Friend John Penyman of London, is a pregnant Instance of this my Charge against them.

See the said B. of Salisbury's Preface to his late Pastoral Care, well worth Observation.

Who, as he was one of the Lord's Hidden Ones from his Prosecutors Vulturous Eyes, under a couple of significant Clouds of God's Indignation against their blasphemous Books; and renewed Tenders of his unlimited Love to the sincere of all Societies, on account of those pretended Perfectionists abuse of it; they made him the constant Object

Object of their unbounded Fury above forty Years successively, for his Christian Reprehension of their *Fox's* Apostacy, Hypocrisy and Blasphemy; till the Lord in pity to his long, mournful and greatly oppressed Soul, was graciously pleased by Death to remove him out of the reach of his unwearied Troublers, into those blessed Mansions of Light and Love they shall never enter without true Repentance and timely Amendment; whose suffering Case, as it is more than ordinary Instructive, I think my self obliged to give some account of the first Cause of it, as more largely exhibited in the Account of his Life, well worth our universal refusal; wherein we are inform'd,

*See the said
Account, p.
7.*

That he manifestly finding a great Apostacy in our Leaders, who, after they had so industriously decried all Forms, (in preference of the Divine Power that brings beyond them) degenerate into meer Form, in setting up *George Fox* in the place of Christ, to be our Lord and Law-giver; he, with some other sincere Followers of Christ, left them in part about the Year 1660, and used much to retire into the Fields by themselves; notwithstanding as to Works of Charity and such good Offices, they still frequented their Civil Meetings, and stood by them in their Sufferings, and suffered with them; till amongst other Differences about their outward Affairs in the Years 1661 and 1662, one material Thing was, with relation to the Books given to Parliament about their Sufferings, wherein they printed many false Relations; which, when he and one *John Osgood*, with some others, had information of, they being greatly troubled at such Things, acquainted the Mens Meetings about outward Affairs therewith, telling them, *What a sad Thing it was, for such as pretended to be guided by the same Spirit the Scripture was written, to publish so many Lies as had been done to the Parliament*; which causing very great Debates amongst those pretendedly unerring Ones, for several Weeks together, which reflecting on *George Fox* and one *Ellis Hooks*, the Orderers of those Matters,

Matters, an *Ancient Quaker*, and zealous for George Fox, told them, That he being the first Promoter and Manager of Friends Sufferings, they ought not to be I doubt, was taken out of his Hand, contrary to the Opinion of *thee* George John Penyman and others, sensible of his Insufficiency; whereupon Gilbert Laytie and Gerrard Roberts, with one Amor Stoddert, three principal leading Quakers, and great Admirers of Fox, kept him still in the said Employment, to the great dissatisfaction of others; amongst whom this our Friend John Penyman, who seeing George Fox's Honour and Will might be prefer'd before them, in a Matter they had been at so much pains to rectifie, broke forth into these Words, *I have not forsaken my Kindred, my Acquaintance, and the Glory of this World, for Truth and Righteousness sake, to come and uphold all our Mis-Iniquity amongst our selves; and so departed, intending never to go more amongst such Hypocritical Pretenders, and horrid Apostates, as he had found them.*

Which Ancient Quaker obtain thy assumed ascendancy over us, under Fox's Patronage, as the Wheel within the Wheel, that ever guided our fortunes, as hath been found by Experience; since as Fox of himself was a most insignificant (though well-meaning) Tool, I doubt not, but he might have been reclaimed from his Errors, by that Christian means those our Friends used for that end, hadst not thou, George, strengthened him therein, by thy officious Defences, under pretence, that thou couldst defend his Cause better than he himself could, as afore-notified; for which, the Time is near, George, when thou must answer to thy sorrow, I doubt not, unless prevented by thy speedy and publick Repentance.

But being upon account of his Riches and Honesty prevail'd with, by his Friend John Osgood, still to continue their Assemblies, in hopes of their Amendment, through his religious Influence; he, instead thereof, saw a great many more such like Practices, which adding Affliction to his greatly afflicted Soul, caused him, with John Osgood and some others, again to retire into the Woods near Hangers-Green, about three or four Miles from London, and there lament and bemoan those our Leaders sad Degeneration and Apostacy, in giving up their Understandings and Judgment to George Fox, not only in those outward Concerns, but also in those that

Account, p.
11, 12.

that were more Spiritual and Supernatural, which they are still so far from being reclaimed from, as that they own and justify themselves therein, in p. 3, &c. of their *Epistle of Caution*, printed Anno 1681. compared with their *Answer to that Charge*, printed the Year after; notwithstanding all which, this their Christian Monitor (on whom they had begun to have an evil Eye before) being loth to wholly forsake them, in December Anno 1669. went to their Meeting in *White-Hart-Court*, where, after one of their Preachers had done, (he standing upon a Form) had presently his Breath and Senses taken from him for about half an Hour; as he had also the Day after at *Westminster Meeting-House*; from whence he the next Day went to that of *Wheeler-Street*, wherein he had a great Pain all the while *Jasper Batt* was preaching, which ceased as he had done speaking. By the first of which Signs, as the malignity of the *Foxonian Spirit* they had let in for their Teacher was notably denoted, so the latter was a sorrowful Omen of the Sufferings he should meet with at their Hands, for his Christian Testimony against his Usurpations, as appeared by the Sequel.

For being about this Time at a *Monday Meeting* at *Devonshire House*, whilst *George Fox* was speaking, he was forc'd to utter these Words,

I am to proclaim the Day of the Lord, which is come to gather the Outcasts, and to cleanse the Camp of Evil-Doers.

14.

Which *George Fox* owned to be the Word of the Lord; not then suspecting, but that he own'd him and his Fellow-Preachers to be Ministers of Christ. Though, as this our Friend *Penyman* had then ground to suspect the contrary, so he had a strong perswasion, that he should in a little Time be made to Speak or Act something, which should cause the *Quakers* in general, to rise up as one Man against him; and as he believed, so it came to pass, and that in an extraordinary and wonderful manner, upon the following Occasion.

One

One John Bolton bringing him a Paper, entitled, *A Declaration from the People of God called Quakers*, desiring him to go along with him to the then Mayor with it; but he finding those Words therein, *That we have always paid our Taxes and Assessments, and other Dues and Duties, more than any People, according to our Abilities*, was much dissatisfied with it, and told the said John Bolton, *He knew it was not true, there being several Taxes which J.B. himself, with divers others, refused to pay; for which cause he could neither own or consent to that Paper, or step one step with it.* Which being told George Fox, as he supposed, he (with another Person unknown to him, who had spoke against him, and that Clause in particular, in their *Devonshire Meeting-House*) was sent for to George Fox at the House of Edward Man without *Bishopsgate*; where hearing George Fox, and others, discoursing about paying of Taxes, &c. when they had done, he told them, *He had something to lay before them, which had sometime been the serious Exercise of his Mind, which was this;*

I being, faith he, to send out a Man to serve in Thus early the Train'd Bands, refused, because you disowned those did our Fox that did, and yet paid the Tax of the Royal Aid, and begin his that of carrying on the War against the Dutch; and Error, and those I did pay, for you allowed and owned they ought the Imposition thereof to be paid; and I looking upon it, that this various tion thereof practice was not agreeable with Truth, since it seem'd on others in more justifiable to me, to pay towards the Train'd Bands this respect, to prevent the then endanger'd Invasion of the Dutch, into which he seems than those Taxes you allowed of, in as much as Defensive Wars are more allowable than Offensive. To which the King's George Fox reply'd, Restoration;

That the Son paid Taxes, and there is a State above whercin, as Taxes; and if I should declare all I know concerning this J. P. Taxes, you could not bear it; with more such lofty and others Nothings to the same purpose. followed him through

an implicate Bigotry, they, on the discovery of its Inconsistency with his other Injunction, soon found cause to repent of it, as a Warning to others against it; though our Foxonians are such Fools as still to persist in it, how ridiculous soever in its own Nature, or pernicious in its Consequence.

All which, as it was no satisfactory Answer to the Argument afore-mentioned, so it was very far from satisfying this our judicious Friend *John Penniman*; whereby though *George Fox* and *George Whitehead* were confirm'd in their late created Jealousie, That he did not like of their Doings, yet as he was one of no small Figure in the World, with respect to his Riches and Honesty, they held their itching Hands off him for the present, though it was not long before they and their Agents persecuted him to purpose with their venomous Tongues, as an Introduction to their ensuing Abuse of his Person, as will appear by what follows.

For *George Fox* and *George Whitehead* having put forth another Paper on the 11th of April, entitled, *A Testimony from the People called Quakers*, wherein they villifying Major *Cobbet* and Mr. *Bunyon*, a Baptist Minister, in calling the one *Cobbet the Taylor*, and the other *Bunyon the Tinker*, with the like Reproaches to others; and the said Paper being put into the Hands of one *Henry Stout*, to carry to the then Lord Mayor of London, in order to prepossess him against what those Authors alledged against the Errors of the *Quakers*; this our Friend getting a sight of it at the Exchange, as *Stout* passed along with it, shewed his just dislike of the same; upon which *John Osgood*, with the said *Henry Stout*, perswaded him to go with it to *George Fox* and *George Whitehead*, then at *Edward Man's* without *Bishopsgate*, and desire them to stop and suppress it, with relation to those scandalous Abuses in it, before it went further to our Defamation: Instead of which, *George Whitehead* endeavoured to justify it, by divers impertinent Allegations, in order to prevail on him to sign it. To this our aggrieved Friend justly replying, That it was below the Nobility of Truth to give scurrilous Language, or reproach any about the Meanness of their Trades or Employments, as that Paper did; *George Whitehead* took him up with great sharpness, in saying, He should not exalt himself over Friends; which adding Affliction to this their Christian Monitor's afore afflicted Soul, in a Sense

Worse than Turkish Tyranny.

227

Sense of their sad Depravity, he plainly told him, *That as Truth was his Testimony, he could sooner cease to be, than subscribe it,* and so departed with a sad and heavy Heart, begging and crying to the Lord, *That he would rout him in Infamy to his Grave, rather than ever such Things should come forth in his Name.* After which, being livingly concerned to deliver divers Propherick Testimonies of their Downfal, in our Publick Mix'd Meetings; one having a Sense of the Greatness of his Exercise, on Account of those our Leaders Apostacy (against whom he testified, which he foresaw would center in Tyranny) was made to come to his House and tell him, *That he had that to pass thorough, Fire and Faggot would be little to him in comparison of;* as he in p. 14. of his *Several Tracts*, declared he had found by Experience; as will be further manifest on the following occasion.

He being on the 28th of the 5th Month, called July 1670, required of the Lord, to pack up all the printed Books he had (amongst which were divers Volumes of our *Quakers* Writings) and carry them to one Mr. Bates of Cornhill; it was so ordered, that as he was going through the *Exchange* in his way, he was to sit down and rest him, and order the Porters that carried the two Baggs of Books to rest them; one of which Baggs being fill'd (especially towards the Top) with old News-Books, so as that he saw no other therein, he desired one of the Porters to bring him a Candle; against which time, he having taken out two or three Wast-Papers, orders the Porter to pour out the Books about the Middle of the *Exchange*, (there being then no Monument there) when having put Fire to the Papers in his Hand, with two or three of the News-Books, a Man that was sweeping the *Exchange* was ordered by some there to put it out, as he did accordingly, before there was to his apprehension a Quarter of a Sheet burnt; upon which, as it was imagin'd by the *Quakers*, that he would have burnt all the Books in both Baggs (as well as their *Quaker* Books) amongst

26, 27, 28, which was the *Bible*, directly contrary to his de-
 32, 33, 41, clared Intentions by Word and Writing, they not
 51, 53, 84, only procured his bodily Imprisonment, but also
 95, 112, 132, disowned him, as *one led by the Devil into that*
 243, 153, *wicked and mad Action*, as they called it, for which
 160, 185, *he might come down, come down, since Lucifer might*
 217, 230, *fall, might fall; the Mouth of the Lord had spoken it*
 232, 265, *by his Servant George Whitehead; with more to*
 Compared this purpose. Upon the reading whereof, as he
 with his E- burst forth into a violent Passion of Tears for their
 pistle for sakes that wrote it; so as soon as he could speak
 the Highest to the Quakers that brought him it, he said, *Is it*
 Professors, not enough for you to have represented me to be distract-
 p. 6, &c. ed, but you must also accuse my Lord to be a Devil?
 Quakers It had been better for you that you had never been born,
 Contradicti- whoever had a Hand, or were concerned in this Paper;
 ons, p. 11. in a deep Sense of their Blasphemy; wherein as he
 Several was concerned more than ever to cry out against
 Tracts, p. their most deplorable Apostacy in our Publick As-
 14, 19, semblies, &c. as a Warning to others; so in de-
 2d Part, fence of their persistance in it, as one publicly
 p. 2, 3. toge- opposed him for an unclean and nasty Spirit, ano-
 ther with ther fell on to thrust him, another to push him,
 Thomas El- another to pull him, another to punch him, and
 wood's An- others to stigmatize and abuse him, in calling him,
 tidote a- *A Companion with Ranters and Whoremongers, a Blas-*
 gainst Ro- phemer, a Madman, Craiz'd, Crack-brain'd, Devil's
 gers's In- Drudge, Devil's Agent, Devil driven, absolutely di-
 jecti- stracted, as he used to be when the Weather was hot;
 57, &c. with abundance more such vile Aspersions, as the
 natural Effects of their venomous Malignity;
 whereby, as the Sufferings they inflicted on his
 long bowed down Soul had been found worse to
 him than Fire and Faggot, as had been foretold
 him, so he found himself concern'd to commemo-
 rate the same in bloody Characters in the *Account*
of his Life, as a perpetual Monument of their *Worse*
than Turkish Tyranny, in further proof of this my
 Charge against them. All which being occasioned
 by their superstitious Exaltation of their Apostle
 Fox's Impertinences for Divine Verities, under
 the frightful Outcry of, *Ab! How dare you say,*
 George

George Fox hath taken upon him to give forth his Directions, &c. when so many are living Witnesses, that those Directions have proceeded from the Spirit of God through him? So they have been so far from repenting of their barbarous Treatment of this their worthy Monitor, as that they persist in the like to others, as appears by their Antichristian Dealings toward our sincere and truly conscientious Friend Richard Ransam, of Norwich Quarter Meeting, in order to his Ruin in Soul and Body, under pretence of preserving him; which not being hitherto published in Print, as the other is, I shall exhibit an Account of the Occasion of it, and how they came to be baulk'd therein, as given me by the said Richard Ransam himself, amongst others of their Brotherhood, as follows,

The said Richard Ransam being disposed by the Lord (as he firmly believed) to visit Friends in London, in or about the Year 1700; when he came to Barnet had a more than ordinary Concern on his Spirit, with relation to the Weight of his Service when he came there, which was made known to him to be by way of Testimony against our Leaders Officiousness in usurping God's Prerogative, by joyning with the World, in chusing us Law-makers in their own Wills, according to their several seeming outward Interests, without his Divine Direction; together with their offering their devised Affirmation to be enacted as a standing stinted Form, to be tendered to us in all Cases wherein we might be called to give Evidence in Courts of Judicature, &c. contrary to the Rules of Truth, and their own ancient Sentiments. The first of which Transactions, as they have often been forewarn'd of, in a more private way, by Word and Writing amongst our selves, to no effect, he was concerned to reprehend them after a more publick one, in their mix'd Meetings of Worship, for their future Instruction; through which they were so greatly enrag'd at him, as that instead of repenting of either, they first dealt with him in their Meetings of Discipline for his thus

See G. F. jun. Collection. Together with Edward Burrow's. Compared with James Naylor's Works.

breaking out against, publickly defaming of, and smiting at, not only Friends, but their Ministering Brethren also, as Persons giving way to the Spirit of the World, in creeping to Great Men, and going down to Egypt for Help, in baulking the Testimony our ancient Friends suffered for, with more to this purpose; in order to make him Condemn himself as publickly as he had exposed them: Which not obtaining the effect they aim'd at in his Conformity (*through his not being to lessen any Thing of what he had delivered, as he told them*) they proceeded to deal with him after a more publick way, for his presumptuous Affront of them, in order to his final Exclusion, by a long Letter they sent to York Yearly Meeting against him; wherein, after they had (under pretence of Love to the blessed Truth, and great Tenderness towards him) advised their Agent John Taylor, and the rest of Friends in York, to admonish him to return home, and preach no more in his unreconciled State; since (*instead of giving them satisfaction concerning his said disorderly and dangerously breaking out against them*) he declared, He could lessen nothing of what he had declared or published amongst them: They desired in the same Dear Love and Tenderness, That if any Woman Friend or Friends, from London or Essex, travelled with him, they might in like manner admonish them to return home also, it being contrary to their Advice that they went with him; with more to this purpose.

Like the Crocodiles Tears when they are about to devour us.

Their horrid Imposition and Hypocrisy wherein, though I justly detected in a Letter I sent them in answer to this of theirs he gave me, beyond their attempts to defend themselves; yet, as their design to make him bend to their Wills, in condemning himself for doing what he believed was his Duty, or exclude him out of their Communion, in order to his inward and outward Destruction if possible, appeared immoveable; they never left pelting him with their Spiritual Thunderbolts, under the denomination of Brotherly Love, Friendly Admonition, and true Christian Tenderness, as their manner is, till they had made him give Norwiche

Worse than Turkish Tyranny.

231

wich Meeting something like what they aim'd at, though it was not it, (no more than *J. W.'s* and *J. S.'s* was) as appeared by the Contents of it, as follow, *verbatim*.

Dear Friends and Brethren, to whose Hands these may come.

*W*Hereas I have been made sensible, that many have taken Offence at something I have offered in Meetings in way of Testimony, I am sorrowful that any Thing I have said should be an Offence to any faithful Friend, and do truly desire, that if it hath so happen'd that such Friends would pass it by; and I do hope, that for the Time to come, I shall do nothing to grieve my Brethren, whose Unity I tenderly desire to be preserv'd in.

At a Meeting in Nor-
wich the 2d of the 3d
Month, 1701.

Richard Ransam.

This is a true Copy of what was delivered by Richard Ransam at the aforesaid Meeting, in a tender frame of Spirit, as Witness our Hands

John Cade,	John Gurney,	Samuel Drake,
John Hunt,	John Fenn,	Stephen Armis,
John Manning,	John Middleton,	James Turner,
John Fiddeman.		

Now as this was what our said oppressed Friend found freedom to signify for Peace-sake, as well as to secure his publick Testimony and Person amongst us unmolested, as he told me; so though it satisfied *Norwich* Friends, (as it would have all others amongst us, were they really so far from imposing on our Consciences as that they rejoyce when they find any so tender as to start at any Thing they have not a Sense of the Service of, according to their Friend *Penington's* * Pretensions) yet was it far from satisfying his persecuting Adversaries of the Second Days Meeting at *London*, &c.

* See p. 86.
of his Authority and Government which Christ excluded, at the end of his Examination of Grounds and Causes,

Worse than Turkish Tyranny.

(notwithstanding their pretended Dear Love, Good Will and Christian Tenderneſs towards him) as appeared by their Minute in Answer to it, communicated to *John Fiddeman* by their Agents *Bowater* and *Langhorne*, in an Inclos'd, directed and composed, as follows,

London, 23d of the 4th Month, 1701.

Dear Friend *John Fiddeman*,

Behold what
Dear and
endeared
Love, Tenderneſs,
Peaceable-
neſs and
Charity thoſe
our Apoſtates
ſtuff their
Papers with,
to cover
their Malice,
Cruelty, Di-
ſturbance
and Tyranny
towards us,
upon our con-
ſcientious
Nonconfor-
mity!

After Salutation of our endeared Love to thee and Friends, we have, by order of our Second Days Meeting, ſent the Minute of the ſaid Meeting, in relation to *Richard Ranſam*, which thou art deſired to communicate to Friends of *Norwich* concern'd. This being what's needful from thy loving Friends,

John Bowater,
Robert Langhorne.

16th of the 4th Month, 1701.

A Paper of *Richard Ranſam's* received, which this Meeting doth not eſteem ſatisfactory to them; although Friends tenderly deſire his Reconciliation in the peaceable Spirit of Chriſt, and that he manifeſts it accordingly in Charity and peaceable Converſation herein.

Thus though this our poor oppreſſed and truly conſcientious Friend ſtoop'd as near them as poſſibly he could with a ſafe Conſcience, in giving them that Satisfaction *Norwich* Friends were content with, and they could in reaſon deſire; yet as he could not ruin his Soul eternally, by condemning the Teſtimony, they confeſs he told them, He could leſſen nothing of, through his firm belief of its being what God had given him to bear amongſt them; thoſe Mealy-mouth'd, Soul-murdering Miſcreants of the Second Days Meeting, were far from being ſatisfied therewith, who aim'd at nothing leſs than his eternal Deſtruction, by his forc'd Conformity through their Church Tyranny, under pretence of preſerving him, had not *Norwich* Friends

Friends prevented, in a Sense of his Sincerity, (as our truly worthy Friend *John Fiddeman* informed me) to their no small Disconsolation. Through which persecuting Disposure, as those our pretended Perfectionists have exceeded the Sins of the Wicked in the Eye of the Almighty, in turning him out of the Throne of our Consciences, by enthroning themselves therein, to the unexpressible Affliction of many sincere Souls amongst us, who have been concerned to cry out against their Apostacy and Cruelty: 'Tis the less wonder to me, that one *Nicholas Comben* should (according to the Precedent of the Man at *Jerusalem* before its Destruction) after a most surprizing rate be often made to cry out in their Publick Meetings, *A Wo to you Quakers! A Wo to you Quakers!* And the Widow *Whitrow* to stand Dumb every first Day, for a whole Year together, before them in Sackcloth and Ashes; as a Sign that God would put all Flesh to silence among them, who declared, *She could write a Volume of her Sufferings, by their false, lying and slanderous Tongues, which the Poison of Asps had been under.* Through the venomous Malignity whereof, as they have often struck our dear Friend *Ann Steed* off her Seat in a Swoon, according to her own Relation hereafter notified; so they have not only actually wounded to Death divers other conscientious Ones amongst us, but also murder'd Children unborn, by their Tyranny to their Parents, for their Nonconformity to their Innovations, of which I shall give the following Instances, in lieu of many others that might be mentioned,

The first of which is the melancholy Case of our well known Friend *Thomas Stubbs* of *Horncastle* in this our County of *Lincoln*, who, for condescending to his Daughter's Marriage with one of the Worlds People, as they call them, contrary to their *Fox's* Order in that Case provided, was so dreadfully rated by one *Aaron Atkinson* and others of his Fellow-Preachers, for this his pretended most heinous Transgression, as that they first wounded his causelessly oppressed Soul, and then finally broke

A Drunkard, a Whoremonger, a Thief and a Murderer being an honest Man to a persecuting Quaker; since though those be Sins of a high Nature against the Law of God, yet they chiefly affect the Bodies of Men, when as our Quakers Tyrannical Impositions upon Conscience being Sins against the Holy Ghost, affect God himself, to the Damnation of Souls.

broke his Heart, whereby his said Daughter became a Fatherless Child, and his dear Wife a most distressed Widow, whom we are forced to relieve by our general Collections, to the high Infamy of those our *Foxonian* Imposers, and further Evidence of their *Worse than Turkish Tyranny*, according to this my Charge against them; as an additional proof whereof

See their Friend A. D.'s Testimony, as cited in Fr. Bugg's Pilgrims Progress, &c.

(To pass by those several Instances of this Nature *Fr. Bugg* mentions in his Books against them, as what hath rendered them worse than *Jesuits*, and made them justly odious, by some of their own Friends Confessions.)

Their most deplorable Abuse of our Friend *Benjamin Fowler*, of *Luis* in *Suffex*, being lately declared to me by one of their Brotherhood, is not to be pass'd over in silence; who being disposed to take a young Woman in Marriage, who was his First Cousen, according to the Holy Ancients Precedents, was (upon notice of his Mind therein) violently opposed by our Preachers, &c. in his Proceedings, on account of *George Fox's* Order against them; whereby, as they found it impossible to Consummate their righteous Intentions, in taking each other in that Holy Ordinance, according to the Method practised amongst us, and esteeming themselves Man and Wife in the Lord (being loth to go to a Priest, the Woman being a Preacher) they finally took liberty to marry themselves, by a solemn Contract in private, without their *Quaker* Friends Allowance; whereupon the Woman becoming with Child, she nevertheless continued a Preacher amongst us, till near the Time of her Delivery; when being still desirous to avoid Reflections as much as possible, by their being outwardly unjoyned according to our *Quaker* Method, both she and her Husband pressed most earnestly for their admittance to take each other as Man and Wife before them; which those our *Pharisaically* Holy Ones still continuing to refuse most immoveably, according to the Doctrine of their Orders Promoters, they at length found freedom to confirm

confirm their private Marriage before a Minister of the Church of *England*, rather than dishonour their Profession in being outwardly unmarried at all; which though they were also provoked to by the *Quakers* Outcries, *Get you to a Priest, get you to a Priest, get you gone to a Priest, if you will be married, since you shall never be married amongst us*; yet when they had so done according to their Directions, they never left harrassing them by their pretended tender Church Censures, (to make them Condemn themselves against their Consciences for their pretended Transgression) till they broke the poor young Woman's Heart, and brought her distressed Husband into an irrecoverable Consumption, whereby they both perished as Victims of their *Worse than Turkish Tyranny*; who, though they pretend themselves to be the *only Meek, Innocent and Harmless Ones, that would not hurt a Worm*, are really the most *Imposing, Conscience-forcing, Soul-murthering, tormenting Tyrants, that ever the Sun shone on.*

See Pen's
Answer to
Muggleton.

Wherefore, if they be Friends to *Rome* and not to *England*, who persecute for Religion and Conscience, under any pretence whatsoever, as our *Quakers* themselves have confessed;

See their
Defence a-
gainst the
Norfolk
Clergy, p.
16, &c.

Then since those our depraved Ones have shown themselves Friends to *Rome* and not to *England*, by those their worse than *Romish* Cruelties, who pretend to be farthest from them; they have just cause to fear, that as all the Blood shed from righteous *Abel* unto that of *Zacharias*, whom the depraved *Israelites* slew between the Temple and the Altar, was required of that Generation that murdered our blessed Saviour, all shed from the Time of his Apostles, by the Scarlet-coloured Whore of *Rome*, &c. to this our murdered Friends of *Luis* in *Suffex*, will be required of them, and their depraved Collegues who were the cause of it, by their unwearied Imposition of their Antichristian Innovations; from which, as I heartily pray, so I doubt not, but that the great God in whom we trust will in his own due Time deliver us, as he

hath

bath, (by the Mouths of their persecuted Monitors, his most faithful Servants) more than once foretold us. In the mean while must tell them,

That though those be bad enough, yet are they not all the Instances I have to alledge in proof of their Cruelty, since as those only relate to such as are generally grown up in this World, to the State of Men and Women, I must, according to my promise, in the next place remind them of such Innocents as they have murdered before they were born into it, through their most inhuman Barbarities to their oppressed Parents. In order whereto

The Case of our Friend *Jane Baily of Gloucester*, as she herself gave it me on the 22^d of April Anno 1714, is a pregnant Instance.

Who being livingly concern'd to speak a few Words in their Meeting at *Gloucester*, by the Power of God, as she inform'd me, one *William Manington*, with one *Henry Ingley*, and *John Cox*, amongst other of their barren Colleagues, being uneasie with any thing of Divine Life in whomsoever it appeared, declared their Disunity with her Christian Testimony; which the notwithstanding, at Times, being conscientiously concern'd to deliver in their said Meeting, by way of Admonition, &c. against their Depravity, *William Manington*, with one *Edward Humphreys*, drew her out of the same by force, in the Life-time of her Husband; who dying soon after, and owing a certain Sum of Money to one *Charles Cook*, which this his poor Widow being not able to pay so soon as the said *Charles Cook* desired, those her Adversaries above-mention'd, put upon him to press her to get one bound with her for the Payment thereof within three Months after her Husband's Decease, and take a Counter-Bond of her for his Security; which she giving him accordingly, with design to discharge the same when due, by Sale of the Effects her Husband left her, they never left harassing her said Bondsman, till they had prevail'd on him to sue his Counter-Bond before it was due,

as he did accordingly ; which driving her away from her five small Children and Native Country, to seek her Bread where she could find it, for want of Ability to answer her Prosecutor on such an unexpected Surprizal, they as falsely as wickedly thereupon reported, *She was run away with another Woman's Husband*, as a cover for their own Cruelty, and Obstruction of others Christian Charity towards her, in order to Starve her, as she had ground to believe, from their superior Barbarities previously acted against her of a Spiritual Nature ; wherein they not only declared their disunion with her Christian Testimony against their Corruptions, as afore-notified, to expose her to those ruinous Consequents that too often attend their Exclusions ; but also run on so far in their Pharisaical Fury against her, as to declare, *That as those they bound on Earth, were most certainly bound in Heaven to all Eternity*, so they, by virtue of this their Authority, affirmed, *They bound her, in order to her delivery to Satan, to be by him tormented to all perpetuity, for her presumption.*

Through the Terror of which Sentence, the Enemy of her true Happiness suggesting to her poor bowed down Spirit, *That she was irretrievably chained down in a State of Damnation*, though she knew no just Cause she had given for it ; the Imagination thereof not only made her Miscarry of the Child her Husband left her with, to the Destruction of her innocent unborn Infant, (as they had served one *Sarah Perrin* before her) but also full seven Years made her lead a Life worse than Death, by bowing down her causelessly oppressed Soul near to Despair, under the dreadful Consequence of their most uncharitable Sentence ; thro' which she had in all likelihood everlastingly perished, had not her bountiful Creator, in his great Mercy (for his Son Jesus sake, in whom she trusted) miraculously redeemed her from her Fear, by audably saying, as she wander'd by *St. Martins in Newgate-Street*, *That the Quakers Unity is out of the Bonds of Peace with me, saith the Lord ; where-*
by,

Pf. 55. 12,
13, 14.

by, as she was instantaneously made to leap up for Joy of Heart in the Street, she thereupon found immediate Redemption from those Chains of Darknes they had, through her implicate Bigotry; insolently assumed Confidence to bind her in. In a deep Sense of which happy Deliverance, as she desires to bless and magnifie her most high and holy Redeemer, whilst she hath a Being, so I have no cause to question, but such innocent Souls as she shall sing his Praises in the Land of the Living; when those unwearied Persecutors shall mourn and weep, through a sorrowful Sense of their own Confinement in those Chains of Darknes they pretended to bind her, if not prevented by their speedy Repentance, which they give us but small cause to hope for; since, besides those their Cruelties chiefly of a Spiritual Nature, which as thus executed upon us by our pretended Friends, (in order to our Spiritual and Temporal Ruin) under pretence of God's Honour and our Preservation, are much harder to be born with, than the bodily Torture of our professed Enemies, according to the Royal Psalmist's Observation, and our suffering Brethrens declared Experience, in proof of this my Charge against them; yet would not I have any think, that those our Spiritual Tyrants would not persecute us also outwardly as well as inwardly, worse than the *Turkish Sultan*, had they Power to their Will for it, since we may well conclude, That they would persecute our Persons worse than those vile Miscreants do, or ever did profess'd Christians, had they but *Turkish* Laws enacted in their favour, whilst they have inflicted such barbarous Cruelties upon us, as come not much short of them, before they are furnished with such, to support them; as I shall make appear by the ensuing Instances, as a small earnest of their further Aims as follow. In order whereto, *First*,

Not to repeat their Inhumanities toward our ancient Friend and their Christian Monitor *Thomas Boyse* of *London*, heretofore noted on another occasion.

The

The Case of their greatly abused Friend *Robert Larrence*, late of *Harborough* in the County of *Northampton*, shall have the next place in my Catalogue of their persecuting Cruelties; who as he was one that had an early Sense of our Leaders growing Depravity, was as early concern'd to detect their Corruptions; upon which they (like those *New-Englanders Isaac Penington* speaks of; See p. 70. of his Examination of Testimonies against them) first fell on to reproach him in Private, and then to pull, push, pinch and otherways abuse him in their Mix'd Meetings in Publick, to prevent, if possible, his Christian Outcries against their Apostacy, as will more fully appear by the relation of their Barbarities towards him, as he gave it me in Writing, at my now Dwelling-House, on the 19th of the 6th Month; 1711. in order to remind them of, for their better Instruction, where he declares as follows.

' I being disposed in my own Mind, as well as
' expressly warn'd by our Friends called *Quakers*,
' to be at *Northampton* Quarter Meeting in Anno
' 1707, about a Difference between me and one
' *Thomas Underwood* in those Parts; when I came
' there, and after some time of Silence, address'd
' my self, to ease my Conscience, in a short Testimony for the Edification of the Auditors, the
' said *Thomas Underwood* pull'd one *Samuel Wright*
' of *Wellingborough* by the Coat, to kneel down
' to Prayer, (according to their late devised Method) in order to stop me, as he did accordingly;
' when *Wright* had done, I stood up again,
' and after I had spoke a few Words, *Edward Cooper* of *Northampton*, with one *Benjamin Bradshaw*,
' and others, cried, Down with him, Down with him;
' upon which the said *Edward Cooper*, with his Accomplices, laid hold on me, and pull'd me
' down the Gallery Stairs, with my Head foremost, whereby they hurt me so against the Rail
' of the Stairs, as that I was forc'd to cry out,
' Will

Worse than Turkish Tyranny.

*Will ye Murther me ? Will ye Murther me ? Where-
 upon one Batlin, an ancient Quaker, crying out,
 Hey Day ! I little thought to have seen the Devil
 dance at this rate in our Northampton Meeting-
 House, others assisted me ; so as that, amongst
 other Damages occasion'd by their Abuse of me ;
 one Quakers Coat was torn on his Back, and the
 Skirt thrown on the Floor ; upon which, the
 Towns People hearing the Noise, cried, The
 Quakers are Fighting, the Quakers are Fighting,
 and came rushing in to my Assistance ; where-
 upon they letting go their Hold of me, crying,
 We shall have no Meeting here to Day, I got li-
 berty to stand up again, and spoke several Hours
 to the Auditors great satisfaction, amongst whom
 several Quakers would have staid, but that the
 Malicious drew them out by force, to the great
 dissatisfaction of the Sincere amongst us.*

*After I had done, and grew cool, I felt the
 sad Effects of their Cruelty upon my bruised
 Body, through which I lay five Weeks in Bed
 helpless, under the Surgeon's Hands at Harbo-
 rough, to my great Damage in my outward Con-
 cerns, as well as unspeakable Affliction ; from
 which after the Lord my God had restored me
 in some measure, I having nothing but Love and
 Good-Will towards my causeless Persecutors, of-
 fered Reconciliation to George Warner and Daniel
 Cattel, (two of the worst of them) upon their
 acknowledgement of their hearty Sorrow for the
 Wrong they had done me ; which they refusing,
 I, as one hopeless of obtaining Right amongst
 those who had thus causelessly wrong'd me, found
 myself concern'd to bind them over to Northamp-
 ton Affizes, in order to obtain Justice by Law,
 not knowing whether ever I should perfectly re-
 cover my Health again ; before which, they ha-
 ving a desire to withdraw their Recognizance,
 for fear of their Lives if I died of my Bruises ;
 which yet there appeared some Danger of, they
 got several Friends to request me to cease my
 Prosecution against them ; which I at length
 consented*

consented to, upon their promise to pay the Charge I had been at, in binding them; (I, for Peace-sake, paying the Surgeon Ten Shillings beyond their Deserts or reasonable Expectation) however being sensible, that Judgment was justly due to them notwithstanding, in a Church way for their great Abuse of me, as a Warning to others, I desired a Hearing of the Matter before divers Country Friends, that came to the Town where I dwelt from several Parts, for that purpose; but instead of admitting any such Thing, after they were freed from the Danger of the Law, my Persecutors caused the Meeting-House Doors to be lock'd up where they were to meet, which obliging the Country Friends to go to another private Room in our said Town of *Harborough*, they sent for my Persecutors to come thither, in order to the Examination of their Cause against me; which they refusing to do, I desired the Friends to go to *William Smith's House*, where one of my greatest Opposers was, and request him to let me have a Hearing there; who with some reluctancy replying, *The Devil might come if he would*, (meaning me whom they called so); my Opposers refused them a Hearing when they came, under pretence, That as those Country Friends came not by their Monthly Meetings Direction, according to *George Fox's Order* in that Case provided, they would not admit a Hearing of the Matter before them; to which they made answer, *That since they would not admit them the Hearing desired, towards the ending the Difference betwixt us in Love, they would write four Papers for the satisfaction of Friends in the four Quarters of the Nation, to signifie, that as they found nothing to lay to my Charge, they desired I might be lovingly received by Friends in all Parts, where I might be concerned to Travel in the Service of Truth; as they did accordingly.* At which my Persecutors were so highly enraged, as that they wrote to their Colleagues in *London*, to oppose me there and

Worse than Turkish Tyranny.

elsewhere, by sending as many Papers against
 me, as the others had wrote in my favour; as
 they did accordingly, upon the lying Accusation
 of one *Peter Poa*, that I had stoll'n a Mare I had
 honestly bought and paid for, without admitting
 me so much as a Hearing before them at my
 desire, in order to my defence against his most
 horrid Abuse of me. So far is Justice from be-
 ing had from those our pretended Saintish Friends,
 that are to judge the World, if they may be cre-
 dited, as that an Examination is not to be ob-
 tained amongst them in order to it, how much
 soever they pretend to it; which yet is not all
 the effects of their Enmity against me.

For not to notifie all the Abuses I have met
 with in *England* and *Ireland*, through the means
 of their Circular Letters against me, I cannot
 well omit to relate those I, in *Anno 1711*, receiv-
 ed from the Hands of their depraved Collegues,
 at the House of one *John Chantrey*, within the
 Liberties of *Boston* in *Lincolnshire*, where being
 declaring the Truth, to the Auditors great satis-
 faction, two *Spalding Quakers*, amongst others,
 sent by one *Robert Collier* (a certain dry Preacher
 of those Parts) into the Room where I was,
 they, after divers other Abuses (according to their
 Brother *Poa's* Precedent) charged me with being
 a Cheat, who had not only chang'd my Name, and
 threatned to fire Houses, but had got a Man's Mare
 from him also feloniously, for which the Owner
 was in pursuit of me, who was a Vagabond, and de-
 served to be apprehended by an Officer, which would
 be such a good Deed, as that they could find in their
 Hearts to seize me themselves, in order to my legal
 Prosecution; with much more to this purpose.
 All which, as I knew to be false in fact, and un-
 deserved of me, so I offered to prove the same
 before impartial Persons in the presence of my
 Accusers, whenever they durst face me for that
 end and purpose. In Testimony whereof I hereto
 set my Hand the 19th of the 6th Month 1711.

Teste *Samuel Shaw*,

Henry Pickworth.

Robert Larrence.

That

That the World may see somewhat of the Occasion, as well as more of the Effects of their unchristian Treatment of this their Christian Monitor, as he himself gave me an Account of it some few Weeks after the foregoing Relation, 'tis necessary to acquaint them, That one *Thomas Underwood*, a noted dry Preacher of *Farnton*, being informed of *Larrence's* disposure, to dwell at *Harborough*, where he commonly exercised his Gift of Preaching, and fearing the Lustre of *Larrence's* fam'd Testimony would eclipse his dry Harangues, gladly made use of one *John King's* Whisperings against him, (as not being right in their Unity) the better to carry on his envious Designs of his Extirpation, for opposing their Truth, as they call it; which *Larrence* having some Notice of, went to this *Underwood's* late one Evening, to know what he had to charge him with, by bringing forth his Accuser, whilst he was there to defend himself; which though he (according to our depraved *Quakers* usual Method) was far from doing, under pretence of his being under Obligation by promise to the contrary, yet he stuck not to make use of his obscure Author's Aspersions, to carry on his above-mentioned Designs against *Larrence*, in order to his Spiritual and Temporal Ruin. In pursuance of which unrighteous purpose,

Instead of manifesting that Christian Charity, they above all others pretend to, in permitting *Larrence* to lodge at his House that Night, he most inhumanly turn'd him out of it about the middle of the same, whereby he might have perished in the Dark, had not a poor Woman (who happen'd to be up at the end of the Town) unexpectedly entertained him.

Upon which one *Humphrey Woolrich*, another *Quaker* Preacher of the honefter sort, happening to come that way, *Robert Larrence* desired to have a Hearing of the Matter before him, to end the Difference in a friendly way, that true Love, if possible, might be conserv'd betwixt them; to whom on Examination, *Underwood* appearing the Aggressor,

Humphrey told him, *He might confess he had done Larrence Wrong*; to which he hypocritically answering, *That if he had, he was sorry for it*; *Humphrey* told him, *He might drop his Iff's, and confess he had done the Wrong*; which he was so far from, as that he resolutely persisted in his inveterate Enmity against *Larrence*, without the least sign of Remorse, as appears by the following Effects of it.

For he and his Associates being encouraged in their persecuting Designs against *Larrence*, by the scandalous Precedent of their *Northampton* Friends afore-mentioned, lock'd up their Meeting-House Doors at *Harborough*, to prevent any Meeting there, rather than *Larrence* should preach; which he notwithstanding esteeming himself conscientiously concern'd to do, as he told me, ordered one of his Servants to lift the Grave-Yard Door off the Hooks, that he might ease his Mind there to the numerous Auditors that came flocking to hear him, as he did accordingly; which *William Smith*, a drunken Quaker Woolcomber (one of *Underwood's* Abettors) hearing of, said to his persecuting Comrades, *What think ye, Friends? The Devil is got into our Grave-Yard, and is preaching to the People, notwithstanding our precautions.*

Another time, *Robert Larrence* seeing the Meeting-House Doors open, went in, and finding this their drunken Brother *Smith* sitting there with one other Friend; he, as soon as he saw *Larrence*, cries out, *What comest thou hither for? Why dost thou not go to the Hellish Crew of Presbyterians, &c. rather than thus trouble us?* Upon which others coming in, *Smith* rises up, and tells them, *Friends, the Devil is come hither to Day, wherefore we shall have no Meeting*; and then goes forth and draws the rest with him, and forthwith locks the Door with *Larrence* within, and hires one *John Irons* to hold the Bolt of the other Door within side, to keep him from opening it to let the Towns People in; and after some time, enters himself again, and looks *Larrence* in the Face, and cries, *Now thou Devil, preach to the Pest if thou wilt, for we shall all leave thee*; upon which the Towns People coming up, brought

brought Gavelicks to break the Door, and call'd for Ladders to pull down the House, saying, *They had like to have murthered him at Northampton, will they murther him here?* Through the Terror of whose Menaces, *Irons* at length drew his Bolt, and let them all in; which his *Quaker* Adversaries hearing of, cried one to another, *Friends, what think ye?* *Irons* has opened the Door, and let the People in, and the Devil is preaching to them.

Note, They had been at a *Yorkshire* Ostler before (who had murthered a Man) for to be their Door-keeper, to keep this their Christan Monitor from amongst them, saying, *We make choice of thee, as the only fit Man for this Service, hearing thou art a rough Fellow*; which he, as bad as he was, refused notwithstanding, through a Sense that it was a *Fighting against God*, as he afterwards declared, to their no small disconsolation,

Thus all their Devices of this Nature not effecting their envious Ends to purpose, they at length fell to the *Romish* Practice, in seeking to the Secular Power for their Help to silence him; in order whereto, their officious Agent *Smith*, amongst others, went to Justice *Beamon* for a Warrant, to take him by force, and carry him to Goal without Bail or Mainprize, if he came again to their Meeting-House, whether he preach'd or no; which they showing him at his own Dwelling-House, in evidence of their designed Execution of it, if he conform'd not to their Impositions; he, after a most just denunciation of God's Vengeance against them, for their repeated Cruelties of all sorts, (according to our Lord's Rule in *Mat. x. 23.*) found freedom to withdraw himself from the Assemblies of those that had thus unrighteously rejected him, till the Lord should be pleased to recommissionate him to visit them. In the mean while, as they had ruined him in his outward Estate at least, by those their continued Barbarities, he, in a Sense of the concealed Wickedness of many of them, thought himself obliged to give publick Notice of their Abominations, by proclaiming at a pub-

lick Market-Cross in *Yorkshire*, That some of them were Rogues, some Whores, some Thieves, and so on to the end of the Chapter, that all might be aware of such self-condemn'd Hypocrites, and persecuting Apostates, as he had found them; with which I conclude this Tragical Instance of his great Sufferings, by those his pretended Friends, and proceed to give account of another of the same Nature, more full to our purpose. In order whereto

To pass by several other Evidences of their Cruelty of this kind, I have in Print by me to produce on occasion; the next I must remind them of, is the sorrowful Case of their long oppress'd, and most barbarously abused Friend and true Christian Monitor, *Isaac Pearson* of *Harigg* near *Carlisle* in *Cumberland*, who, for want of real Matter against, they finally fell out with him for his Kindness to the dear Wife of his Bosom, in attending her in the Time of her Labour, as he had been wont to do with her good liking on such occasions; whose suffering Case, as it is more largely exposed in a certain Treatise of his, entitled, *The implacable Cruelty of the People called Quakers*, printed at the Conclusion of their Yearly Meeting in *Anno 1713*. upon their refusal to do him Justice upon his Complaint to them; I shall only trouble the Reader with an Abstract thereof, as he gave it me out of his Manuscript, and other Papers before printed, as follows:

' This is to satisfy all whom it may concern,
' that whereas I *Isaac Pearson* of *Harigg* in *Cum-*
' *berland*, who having been six several times ad-
' mitted to attend my dear Wife in her Labour,
' according to the Custom of many in the Country
' I dwell in, was denied the seventh, by one *Fran-*
' *ces Ostill*, a starch'd Quaker Pharisee, who (though
' not invited, yet) in her intrusive Spirit, took up-
' on her to rebuke me for my said kindness to my
' Wife, bidding me *be gone out of the House*, calling
' me a *Filthy Fellow*; not only setting my dear Wife
' against me, through her railing Reflections, but
' also threatened to complain of me to our Monthly
' Meeting,

Meeting, as she did accordingly; who, instead of reproving her for her disorderly endeavours to make Difference between me and my Wife, fell in with her, telling me, *I might condemn my self for this my unsavoury Action*, as they called it, under pretence, That it was not only a filthy Thing, but also as great a Sin as that done by Benjamin, mentioned in the 19th of Judges; and though I told them, *That I did not see it to be one, nor was accused with Sinning in that Matter, in my Wife's former Labours, to which I was with her free Consent admitted; and the Evidence against me confess'd, That I was of no evil Behaviour whilst in the Room with her, but my being there was enough.* Another said, *I warm'd my Feet by the Fire, then walk'd about the Room, my Countenance being red, and therefore it look'd as I was angry.* Upon which the Women being withdrawn, part of the Men advised me, to write a Paper of my Condemnation of my self, saying, *The Midwife had declared, by a Certificate under her Hand they then produc'd, my Wife was twelve Hours longer in her Labour than otherwise she would have been, had I been absent, (though I was not one Hour together in the Room); which my Wife, then in the Meeting, contradicted in my behalf, saying, It was not as affirmed, she knew her own Condition better than so.* And though my Wife's Mother, with one Frances Wilkinson, (by a Certificate under their Hands) testified, *That as I did not stay whilst my Wife was delivered, nor was of any evil Behaviour in Word or Deed whilst I staid.* The Midwife also utterly denied before Witness, *That ever she gave such a Certificate, as this pretended holy Ostill (or her Confederates) had forged in her Name; declaring, That as she was sensible, God set the Time of Womens Delivery, Mans being there could not hinder.* Upon which, though the Monthly Meeting were advised by some to go softly on, and consider well what they did, before they proceeded to Judgment; yet the Pharisaical Zealots amongst them, being the Majority, they would

' by no means be prevailed on to cease their Prosecution, till they had drawn up their Paper of my Condemnation, for this my reputed most heinous Enormity, as follows, *verbatim*.

From our Monthly Meeting at Beckfoot, the 13th of the 10th Month, 1706.

*Behold the
Extent of
their Charity,
in this
their Paper
of Exclusion,
which affects
not only H.
Pearson, but
all others,
now, & here-
after, who
is, or shall
be so kind
to their
Wives as he
was, in their
Distresses.*

Whereas Isaac Pearson of Harigg, hath made Profession of the Truth, and assembled amongst us the People called Quakers, for several Years, of late hath behaved himself disorderly in the Time of his Wife's Travelling with Child to be delivered; to the Reproach of our Holy Profession, and Grief of many Friends, as did evidently appear before us, by several Persons that were then present, who were Eye-Witnesses: Wherefore our Monthly Meeting doth adjudge him guilty of Great Disorder, and a being acted by a wilful Spirit, notwithstanding what he may pretend for so doing. And although he hath been advised, and duly admonished, according to the just Rules of our Society, not to do the like any more; he rather slights Counsel Pearson, but and will not be reformed, for we have patiently waited a long Time for his Amendment. These come therefore to testify to all People whom it may concern, for the clearing of the Truth, and the Friends thereof, That we have no Unity or Fellowship with the said Isaac Pearson, or any other that are or may hereafter be found in such disorderly Practices, which we believe the Spirit of Truth never led to; but also testify against every appearance of Evil, where ever it appears.

Signed in behalf of our said Meeting, by

Thomas Wilkinson,	Thomas Drewry,
Joseph Glaster,	Thomas Drape,
William Saul,	John Lightfoot,
Joseph Sibson,	Robert Wilkinson,
John Elwood,	John Beby,
William Beby,	John Taylor, Clerk.
Robert Atkinson,	

Thus

Thus you have their remarkable Excommunication stuff'd with loud Outcries of his *disorderly Behaviour, great Disorder, Reproach of their Holy Profession, Grief of many Friends, acted by a wilful Spirit*; together with their pretended *tender Advice, due Admonition, and patiently waiting for his Amendment, &c.* and all for doing what he believed was his Duty; by their Ignorance and Imposition wherein, as they have proved themselves the right Successors of those *Pharisaical Hypocrites* our Saviour speaks of, who would *strain at a Gnat, whilst they swallowed Camels by Wholesale*; so their successive Proceedings against him, in consequence thereof, more fully discovers its inward Corruption and bloody Tendency, will appear by his own Relation, as in effect published in his aforementioned printed Treatise, &c. wherein he tells us,

' That as they had Cause to be ashamed of this their Paper against me, though their inward Enmity towards me bereaved them of a due Sense of it; it was near seven Years before I could prevail with them to have a Copy of it, though I proffered Money for the drawing of it, yet were they so confident in the Righteousness thereof, as that its Subscriber *Glaster*, upon its first formation, advised our Brotherhood, *That none should from thenceforth own me*; insinuating, *I was a Man rejected and cast out of the Favour of God, and become a Fugitive also amongst Men.*

' But I sensibly knowing, God was not offended with me for my kindness to my Wife, for which they condemn'd me, I bore all patiently, in hopes they might in time be endued with more Christian Charity towards me; notwithstanding, when I went to our Meetings for Worship, they in their preaching were not wanting to smite at me, which I also bearing patiently; When I went to the Monthly Meeting, and sat down as quietly as any of themselves, they bad me *Go out of the Meeting*; but I told them, *That as I had done nothing whereby I forfeited my Privilege of being there, I was not willing to depart the same,*

*Behold one
true Prophet
yet left a-
mongst the
Quakers, I
wish he sav'd
his Head
dry.*

*same, without I had given just Cause for it ; upon which they would do no Business, but adjourn'd the Meeting to another Day and Place, where they could prevail with the Owner to use his Authority in keeping me out by force ; in pursuance whereof, he not only thrust me out of his House, and shut the Doors on me, but as soon as I stepp'd over the Threshold of their Publick Meeting-House, thrust me out of the same also, tearing my Cloaths most abusively ; upon which I appealing to our Quarter Meeting for Justice, they instead thereof, bad me *Withdraw from the same also*, (under pretence, they would hear me after their Business was over) as I did accordingly ; but though after their other Business was done, they began to discourse of my Matter, they would not examine into the Merits thereof as delivered by me, though what Accusations *Frances Ostill* my Accuser brought in against me were thoroughly heard, whilst what I alledged concerning the Wrong I had received from our Monthly Meeting, they declared, *They had not Time or Place to consider of ; John Bowstead* signifying in the Meetings behalf, *That they might very well stand by what our Monthly Meeting had done in their Judgment against me ;* Which others said, *They thought little enough, and too little ;* whereupon it being read in the Meeting, was there accepted and confirmed ; though a *Stranger* of more Sense being by, bad another speak against it, *it being too much by far, we shall all be asham'd of it ;* as I doubting not but they would, if not harden'd past all Shame, went to our next Quarter Meeting at *Carlisle*, to see if I could have better Success there than the former ; wherein, though I sat down as quietly as any of them all, they, instead of doing me the Justice I hoped for, would not suffer me to continue among them, but bad me *Go forth ;* which I refusing to do, knowing of no Law I had broke, they ordered one *John Carlisle* (who not long before got a Bastard strangely made away) with
: three*

three others, whose Names are *Joseph Bowstead*,
Richard Wait and *John Walker*, to come and take
me out by force; who, being Men fit for their
purpose, immediately laid Hands on me, trailing
me out of the Meeting-House, and carried me
into the Garden, which I bore patiently, though
my Heart was full of Sorrow, and wet my Face
with my Tears, to see such great Pretenders to
Liberty exercise such Lordship over me so ille-
gally, well knowing, that what I had done was
neither an Offence to God, or any Injustice to
them; wherefore though I would have heartily
acknowledg'd my Offence to both, had I known
my self guilty of any in the Matter they accused
me, as I told them, yet as I knew my self Inno-
cent, I could not make my self a Hypocrite in con-
demning my self against my Conscience, to gra-
tify the Pride and Greatness of Men.

After I was carried into the Garden, they
watch'd me there until they were weary, and
then went into the Meeting and left me; after
whom I staying not long before I followed them,
they took me out again, instead of doing me
the Justice I desired amongst them; for which
end as I was often concerned to visit their Month-
ly and Quarter Meetings, they ever imposed on
me to acknowledge my hearty Sorrow against
my Conscience for what I had done, without
proving that I had committed any Evil therein;
wherein, because I could not comply with them,
they at length would not endure me near their
Meeting-House in the Time of their Worship,
though I waited quietly there without coming
within, but carried me into a Common, out of
the Sound of their Voices, through the Malice
of their Elders, who would not abide me with-
in the sight of them, wherefore concluded to
get some sturdy Fellows (as they called them) to
keep me off, as they did accordingly, who in o-
bedience to their Directions kept me out of their
Meetings for Worship as well as Discipline, by
force, sometimes lugging and pulling me, other
whiles

Worse than Turkish Tyranny.

‘whiles locking their Meeting-House Doors in the Time of their Worship, keeping their Turn-Key to let in and out whom they pleased, which whensoever I made towards, was forthwith shut and lock’d up; and if I, through a deep Sense of their great Depravity, warn’d them at the Windows, as I was sometimes constrain’d to do, their Guard immediately fell on me with their violent Hands, to trail and abuse me.

‘At Beckfoot in Abby-Holm-Coltrom, at a Meeting for Worship, William Saul, Isaac Saul the Elder, and Isaac Saul the Younger, with his Brother Edward Saul, trail’d me unto the Sea-Bank; which one of my great Persecutors, Thomas Wilkinson, seeing them busie about, cried aloud to them, To lay a rough Hand on me, as they did accordingly.

‘Another time, as I was on my Knees in supplication to the Lord my God, their Preacher Glaster came and pull’d me by the Arm off my Knees, and trail’d me to the Meeting Door most abusively; thus have they often dealt with me, tearing my Cloaths, and drew Blood of me at Kirk bride Meeting-House, which I was made to cast upon the Door of it; off which as they could not for a long time wipe it, so the Stain thereof still remains, for ought I know, as a Testimony against their bloody Barbarity, who notwithstanding their lofty Pretensions to Love, Tenderness, Compassion and Christian Charity, &c. I have often found their Mercies no better than Cruelties towards me.

‘For not content with those their inhuman Treatment of my poor Body at the Meetings afore-mentioned; at Pardsey Cragg they knock’d my Head against a Post, and imprison’d me in the Stable of their Meeting-House, where they kept me till they were pleas’d to release me; also at Wigton Quarter Meeting, there came four of their Agents, whose Names are John Seabouse, Robert Wilkinson, Joseph Saul and Thomas Rook, before I got into the Meeting-House Yard,

‘whilst

‘ whilst I was in the open Street, and seized upon my Body, contrary to all Law, except their own arbitrary ones, and carried me into their own arbitrary Prison House, where they set Joseph Saul over me for my Goaler, who there confined me, till he had their Order to release me.

‘ At another time at *Pardsey Cragg*, they knock’d my Head against a Post, and struck up my Heels, and cast me down on the hard stony Cragg, and made my Head sensible of the effects of their Enmity.

‘ At *Colbeck Quarter Meeting*, they set me on my Head between two Forms, and crush’d me down in that Posture; after which, there came a Man to the Meeting-House, and said, *He had a Warrant to take me away*; by which he took me to Prison; which, though done in their Presence, without the least shew of dislike of his Doings, yet had they the confidence to pretend Ignorance of it, though I had heard before of their Proceedings in order to it; by Virtue of which Warrant, they threw me overthwart a Horse Back, and carried me in that Posture to an Ale-House, a Mile off their Meeting-House; one of their Preachers, *James Wilson* by Name, calling out aloud to them, *Go on, go on, in the Name of the Lord, the Lord is with you.*

‘ From this Ale-House I was carried to one called *Justice Broughton*, who, through their instigation, committed me to *Carlisle Goal*, where I continued Prisoner until the Sessions, all the Time of Hay-Harvest, to my very great Damage; out of which being released, at the next Assizes I complained to the Judge of their Cruelty; who, upon sight of the Warrant by which they committed me, declared, *My Confinement illegal and false Imprisonment*, which a Counsellor at Law (by his Opinion under his Hand) also expressly confirmed, declaring it *to be directly contrary to our English Laws now in force*; the Advantage whereof I have notwithstanding refused

‘ to

‘ to take against them, being loth to expose them
 ‘ so publickly for their Abuses towards me, tho’
 ‘ often advised thereto by some of my true
 ‘ Friends: However,

‘ After this being conscientiously concerned to go
 ‘ to their Meeting again, to lay those their illegal
 ‘ Abuses before them, in order to their Repentance
 ‘ and future Amendment; they were so far from
 ‘ any such thing, as that they caused four of their
 ‘ young Men to fall upon me altogether, who, thro’
 ‘ their Leaders instigation, fell very cruelly upon
 ‘ my poor Body, and abused me very sore as before,
 ‘ knocking my Head against the Post, and casting
 ‘ me down against the rocky Stones of the Cragg.

‘ The Day after which Abuse, I getting into
 ‘ their Meeting, was made to cry out aloud against
 ‘ their most desperate Hard-heartedness, together
 ‘ with their Injustice and Cruelty; upon which,
 ‘ some of them beginning to preach over my
 ‘ Head, I knowing their Strength was not in the
 ‘ Living God, from whom they were departed, in
 ‘ setting up Pride, Cruelty, Persecution, Iniquity
 ‘ and Injustice in his Place, I despised all their
 ‘ Performances, Sacrifices, Preachings and Pray-
 ‘ ings, with all their fair Pretences, as Matters of
 ‘ no Value with the Lord God, who is Holy,
 ‘ Merciful, Just and Pure, &c. being livingly sensi-
 ‘ ble, that as they are in all respects quite contrary,
 ‘ *There are no greater Deceivers on the Face of the*
 ‘ *Earth than they are become, under a Cloak of Reli-*
 ‘ *gion*; with more to this purpose.

‘ Through which they were so enrag’d at me,
 ‘ as that they afterwards imprison’d me three
 ‘ Days in a Cow-House, and then carried me
 ‘ before Justice *Musgrave*; who was so far from
 ‘ answering their Wills in sending me to Prison,
 ‘ as that, in a Sense of their causeless Spight a-
 ‘ gainst me, he said, *What, would you have me*
 ‘ *hang him, to satisfy your Enmity?* with other
 ‘ Words to that purpose. Notwithstanding which,
 ‘ being still restless and full of Vengeance against
 ‘ me, they went to a Lawyer, and got him to
 ‘ write

‘ write to the said Justice, to prosecute me ; who
 ‘ thereby being prevail’d on, (together with their
 ‘ restless Instigations) sent me to Prison again,
 ‘ just in my Plowing-time, separating me from my
 ‘ tender Wife and Babes, when I should be ma-
 ‘ king Provision for their Subsistence ; upon which
 ‘ our Neighbours crying out of their great Cru-
 ‘ elty towards me, *Praying God they might never be*
 ‘ Quakers, in a Sense of their inhuman Barbarity ;
 ‘ the Justice being uneasie with my causeless Con-
 ‘ finement, sent his Order for my Enlargement,
 ‘ to those my Persecutors no small Disconsolation.
 ‘ Upon which our Monthly Meeting, (finding all
 ‘ their malicious Machinations come short of an-
 ‘ swering their expectations in my Conformity)
 ‘ pretending to make an Agreement, *That all that*
 ‘ *was past should be forgotten, and I received into their*
 ‘ Fellowship again, *whatever their Paper of my Ex-*
 ‘ clusion testified to the contrary ; *John Bowater, a*
 ‘ great Preacher in our Parts, would not suffer it
 ‘ by any means, saying, *How durst they do so, with-*
 ‘ out the Consent of our Quarter Meeting, who had
 ‘ confirmed their Judgment against me ?

‘ Whereupon they renewed their former Cru- *Thus as great*
 ‘ elties, which they would not relinquish, unless *Wickedness*
 ‘ I would acknowledge my self guilty of a Fact, *was said by*
 ‘ and publicly Condemn my self as an Evil-doer, *the Lord to*
 ‘ for my kindness to my Wife afore-mentioned ; *come from*
 ‘ which, because I could not comply with, in a *the ancient*
 ‘ Sense of my own Innocency, their Womens *Judges of*
 ‘ Meeting (for want of an Order of their Patron *old, who*
 ‘ Fox’s Invention, to prove it a Crime in me, like *seemed to*
 ‘ those unjust Judges we read of, who first Con- *govern the*
 ‘ demn and Examine afterwards) took upon them *People ; so*
 ‘ to make one, *Against any Mans being with his found in like*
 ‘ Wife in her Labour amongst us, the better to cover *manner, all*
 ‘ their Abuses towards me before it was in be- *the Abomi-*
 ‘ ing. Whereupon, being out of Hopes of Justice *nations a-*
 ‘ from those who could take upon them to make *mongst us,*
 ‘ Laws, to render me Criminal in a Transaction *(by which*
 ‘ before it was enacted ; I appealed to our Year- *we have so*
 ‘ ly Meeting in London, Anno 1713. for Justice, *deeply suf-*
 ‘ whither *fered) to*

come through
our depra-
ved Elders
bloody Insti-
gations now,
for which I
doubt not
the same
great God of
Justice will
in his own
due time, in
like manner
account with
them, as he
did with
those that
would have
murdered
Sufanna his
Servant;
notwith-
standing,
though I am
well satisfi-
ed, that this
their oppres-
sed Friend
Isaac Pear-
son was
raised up
(amongst o-
thers) as an
Instrument
in the Hand
of God, to
make mani-
fest to the
World, that
persecuting
Spirit of
Antichrist,
that had long before been seen to lodge within them; yet would not I, from this my Relation of their Cruelties towards him, have any conclude, I am for justifying all the Transactions of him and his provoked Brothers towards them on this occasion; since though I

whither I travelled near 200 Miles, in order to that righteous purpose; not doubting, but that though our Country Friends had not Sense or Honesty to do me Right, I should not fail to obtain it there, through the religious Disposure of our great Leading Men there assembled; wherein I found my self so far disappointed, through the strength of their Prepossessions, as that though I offered to submit to the Judgment of the Spirit of Truth through our Elders there conven'd, they would neither let me come into their Meeting, in order to lay my Cause before them, for want of our Quarter Meetings Representation, as pretended, nor admit me a Hearing before some of their Members in a private way without, unless I would pre-engage my self to submit to their Judgment, be it Right or Wrong; which as I could not consent to, as I told their Agents, unless convinc'd by sound Arguments of the Truth of it; they (according to the persecuting Precedent of their Cumberland Collegues) fell on to thrust me one one way, another another; one pull'd me by one Sleeve, and another by the other; one trod on one Foot, and another on the other; which, with other Abuses of the same Nature, I being not able to endure, without giving my Testimony against them, as a Warning to others of their Apostacy and Cruelty, they finally laid me up close Prisoner in the Counter, by an Action of Battery against me, (though I struck none of them) as an Evidence of their Unity with their Cumberland Brethren in Iniquity, instead of manifesting that Truth, Righteousness and Justice, by Righting us of their Wrongs, they above all others pretend to.

Witness my Hand

Isaac Pearson.

Thus

that had long before been seen to lodge within them; yet would not I, from this my Relation of their Cruelties towards him, have any conclude, I am for justifying all the Transactions of him and his provoked Brothers towards them on this occasion; since though I

am well satisfied, that their first opposition to his Persecutors Hypocritical Preachments in their Publick Meetings, &c. were originally occasioned by their causeless Exclusion of this their distressed Brother out of their Communion, for the Matter there mentioned; yet as their continued Disturbances by such undue means, as I am told they make use of, seems to be the effect of the Wrath of Man their Adversaries have provoked them to, which never works God's Righteousness, I wish they would leave it off without further persistence in it; though if they can't be prevail'd on to do so, whilst their Paper remains uncanceled, I must needs tell the Authors of it, That as they gave the first Cause for it by their Brother's unaccountable Exclusion, instead of sending them all to Goal, as I am told they have done (since their publication of their Treatise of their implacable Cruelty) in order to prevent it, they have much more cause to cry, Let them alone, it may be God hath bidden them thus Curse us for our persecuting Provocations, than holy David to advise his Soldiers so, concerning wicked Shimei, to whom he had given no such occasion.

Thus far concerning the barbarous Treatment this our poor oppressed Friend hath long lain under from those our Foxonian Task-masters, nor only without, but also against Law, Reason and Justice too, by his own Relation; in all which, as it's apparent, that the Beast who had got a deadly Wound by the Sword of the Lord, through his Servant Martin Luther, and other Protestant Reformers, is now healed again by the Well-favoured Harlot, in those our depraved Quakers, I hope they won't take it ill to be reputed worse Persecutors than those they have heretofore suffered by, of whom they have so loudly complained; since, if * See p. 273. their Sufferings in Oliver's Time were greater and of his Colmore unjust in many respects, than our Saviour's *lection, com-* and his Apostles and Martyrs, under those Jews *pared with* and Heathens that murdered them; on account of G. W. &c. their being inflicted without Law, for their not *Approbation* saying You for Thou, and keeping on their Hats be- *of his Book,* fore Magistrates, amongst other such Trifles, by *and Defence* great Pretenders to Liberty, as their Friend Ed- *of his Words.* ward Burrows * hath affirmed; then as they have *In p. 44. 45.* persecuted those their conscientious Brethren a- *of his Truth* fore-mentioned, amongst others, not only without *and Innocen-* cy, &c.

*P. 9. of his
Epistle con-
cerning
them.*

*G. K.'s Se-
veral Nar-
ratives, with
his Defence
from S. Jen-
nings's State
of the Case,
and others.*

but also against Law, for their Nonconformity, in Matters more frivolous in some respects, who are greater Pretenders to Liberty than those *Oliverians* they speak of, it necessarily follows, that they are worse Persecutors than those *Jewish*, *Heathenish* and *Turkish* Tyrants, by which our Blessed Saviour, and his Apostles and Martyrs in any Age suffered, according to the effect of their own Conclusion, in proof of this my Charge against them, beyond Contradiction. The which, as it makes good what our Friend *Robert Rich* foretold them, *That had they a Secular Power to their Rule Ecclesiastical, their Dissenting Brethren would soon feel the Finger of their Church Censures bear equal weight at least with the Loins of those Persecutors who have been their Predecessors*: It can be no News to such as have observed their propensity to persecute without Law, that they should proceed therein at a *Jehu* rate against their Christian Monitors, when they have got Power to enact Laws, as a Cloak for their Tyranny; as largely appears in the suffering Case of *George Keith* and his Partners, by the abusive Prosecution of our *Pensilvanian Quaker* Magistrates, for their Christian Testimonies against their gross Errors, and most ridiculous Inconsistencies; all which being most justly exposed in those his printed Books instanc'd in the Margin, beyond their Ability to defend themselves in their mean Essays for that purpose, I shall only trouble the Reader with a short Relation of their Cruelties towards them, as given by some of their own profess'd Friends, in a certain Treatise, entituled, *The Trials of George Keith, Peter Bos, and others called Quakers, for several great Misdemeanors (as was pretended) before a Court of Quakers, at a Sessions held at Philadelphia in Pensilvania, the 9th, 10th and 12th Days of December 1692.* where in the Introduction the Compiler tells us,

To

To the end all impartial Persons may have a
 ' right Understanding in the present Prosecu-
 ' secution, I intend to give a short Relation of
 ' the first Rise, Cause and Ground of this pre-
 ' sent Difference and Persecution.

' In the Year 1689, by the good Providence of
 ' God, *George Keith* was earnestly invited to re-
 ' move from his Plantation in *East-Jersey*, to keep
 ' a School in *Philadelphia*, which he did, but kept
 ' an Usher, and spent a great part of his Time in
 ' Reading, Meditation and visiting Meetings, and
 ' answering the conscientious Doubts and Questii-
 ' ons of many People; and there was a more than
 ' ordinary seeming satisfaction in general among
 ' the People called *Quakers*, that they were so fa-
 ' voured with the assistance of *George Keith*. But
 ' alas! this great Love was but short liv'd, and as
 ' in other Cases, one Extream begets the contrary,
 ' so in this, for their Love and Respects to him
 ' were never so great, but now the Envy and Ha-
 ' tred of many exceeds, and that upon the Ac-
 ' count of his Christian Testimony; for it was
 ' but a little Time that he had been amongst us,
 ' and preached the true Faith of Christ both with-
 ' out and within, but some began to be dissatisfied,
 ' and whispered it about in private; which when
 ' he came to understand, he laboured in much
 ' Love and Tenderness to undeceive and satisfie
 ' those that he came to know were dissatisfied, and
 ' some did receive good satisfaction, but others
 ' cast his Labours of Love behind their Backs;
 ' and much Whispering and Backbiting there was
 ' in private, against the Doctrine held forth by
 ' *George Keith*; and some began to contradict his
 ' Testimony in Publick Meetings; but yet this
 ' was born with, and no open Difference, until
 ' one *William Stockdale* accused *George Keith* of
 ' preaching two Christs, because he held forth, (as
 ' necessary to Salvation) that Faith of Christ as he
 ' died for our Sins, and rose again for our Justification,

Worse than Turkish Tyranny.

See p. 5, &c.
of their Tri-
al.

and ascended into Heaven, and is in Heaven in the true and intire glorified Nature of Man, our Mediator with the Father; and also that Christ was spiritually present, by his Light and Life, in all his Children; whereupon he dealt with him, and endeavoured much to convince him; but not prevailing, George Keith laid it before a Meeting of them of the Ministry; but they did nothing in the matter, but chiefly blame and contradict George Keith in his Doctrine; whereupon George Keith did again renew his Complaint to them of the Ministry, at the Yearly Meeting at Philadelphia, the 7th Month, 1691, desiring to know their Sense and Judgment, viz. *Whether to preach Faith in Christ within us, and Faith in Christ without us, were to preach two Christs or one?* And six Meetings were held in Debate about this Matter, and yet nothing done in it. However, George Keith and his Testimony having Reception in the Hearts of many, which being perceived by Thomas Lloyd and Parry, (that opposed him) the only expedient they could devise, was to condemn George Keith.

Whereupon the 20th of the 4th Month 1692, Twenty eight of them called Ministers, met together at Philadelphia, and without ever so much as acquainting George Keith, published a Paper of Judgment against him; condemning him, *As a Person without the fear of God before his Eyes, &c.* Which done, Thomas Lloyd, Samuel Jennings, Arthur Cook, John Delavell, and others, made it their Business to follow George Keith from Meeting to Meeting, violently opposing his Testimony, and sometimes making use of their Magistratical Power, to effect their Designs; which caused great Contests and Confusions; and George Keith from Time to Time complaining of their Injustice, for condemning him without a Hearing or Trial. Upon a time, in Chester County, Thomas Lloyd said, George, if thou thinkest thy self aggrieved by that Judgment, there is relief for thee; thou

' thou mayest appeal to the Yearly Meeting, which is now
 ' approaching ; which Advice George Keith follow-
 ' ed, and made an Appeal to the said Yearly Meet-
 ' ing, and proposed Twelve particular Heads to
 ' be considered, discoursed of, and resolved by the
 ' People called *Quakers* at the said Yearly Meet-
 ' ing ; and that they might have timely Notice of
 ' the said Appeal, and be the better prepared to
 ' answer it, George Keith procured the said Ap-
 ' peal to be printed ; which was no sooner done,
 ' but they issued forth a Warrant, and apprehend-
 ' ed *William Bradford* the Printer, and *John M'comb*,
 ' who, as they were informed, had disposed of
 ' two of the said Papers, and committed the said
 ' *William Bradford* and *John M'comb* to Goal, and
 ' also seiz'd all the said Papers they could meet
 ' with, and took away a good quantity of *William*
 ' *Bradford's* Letters, tending to the disabling him
 ' to work for his Wife and Children ; and upon
 ' pretence of another Warrant granted without a-
 ' ny Conviction, signed by *Samuel Jennings* and
 ' *Robert Ewer*, Justices, *John White*, Sheriff, took
 ' Goods out of the Shop of *William Bradford*, half
 ' as much more as the said Warrant was for. The
 ' Copy of their *Mittimus* to carry *Bradford* and
 ' *M'comb* to Goal, is as follows,

W Hereas *William Bradford* Printer, and *John*
M'comb Taylor, being brought before us, upon
 an Information of publishing an Appeal from the Twen-
 ty eight Judges to the Spirit of Truth, &c. tending to
 the Disturbance of the Peace, and Subversion of the
 present Government, and the said Persons being requi-
 red to give Securities to answer it at the next Court,
 but they refusing so to do,

These are therefore, by the King and Queen's Autho-
 rity, and in our Proprietary's Name, to require you
 to take in your Custody the Bodies of *William Brad-*
ford and *John M'comb*, and them safely to keep till
 they shall be discharged by due Course of Law, whereof
 fail not at your Peril ; and for your so doing, this shall

Worse than Turkish Tyranny.

be your sufficient Warrant. Given under our Hands and Seals the 24th of August, 1692.

These to John White, Sheriff of Philadelphia, or his Deputy.

Arthur Cook,
Samuel Jennings,
Samuel Richardson.

Humphry Murry,
Robert Ewer.

Thus as
John Peny-
man and Ro-
bert Rich
were the
first, this
their perse-
cuted Friend
G. Keith

was the next,

who thus squeezed our Noncons for this their Foxonian Impertinence, which they will a thousand times curse them for, rather than once learn more Wit, by condemning their Error that occasioned it.

‘ Those their Proceedings against Bradford and
‘ M’comb, for printing and publishing the Appeal
‘ of George Keith’s, being introductory to their fur-
‘ ther Designs against the Author of it; who, be-
‘ sides his Offence to their Eminencies, in preach-
‘ ing up the necessity of Faith in Christ, as he out-
‘ wardly died for our Sins, &c. as aforesaid, (con-
‘ trary to their Foxonian Notion of the Light with-
‘ in every Man, being the promised Seed, and on-
‘ ly true Christ spoken of in Genesis, on which we
‘ are to depend for Salvation) had, it seems, not
‘ only affronted their Deputy Governor, in cal-
‘ ling him *Impudent Man*, with other reflectious
‘ Expressions on others in their Magistracy, but also
‘ in his said Appeal, had queried, *That since they*
‘ *had raised outward Arms, and hired Men to Fight*
‘ *against Babir and his Crew of French Pyrates, (who*
‘ *had gotten their Sloop) contrary to their repeated De-*
‘ *clarations against the Use of all outward Arms, &c.*
‘ *as Unchristian;* whether they ought not to be
‘ condemn’d and disown’d as Quakers therein, how
‘ Righteous soever in others.

‘ Which not being able to answer by any means
‘ with their own Consistency, they as (a Founda-
‘ tion for his Penal Prosecution) set forth a pub-
‘ lick Writing against him and his Adherents, from
‘ their private Sessions held for the County of Phi-
‘ ladelphia, the 25th of the 6th Month 1692,
‘ wherein they complain of him at a loud rate,
‘ for

for reflecting on their Persons by scandalous Characters, and subverting their Office, in traducing their Industry, Care, Readiness and Vigilancy in their Proceedings against Babit and his Crew above-mentioned, by possessing his Readers, that it is inconsistent for those who are Ministers of the Gospel, to act as Magistrates, &c.

All which unjust Charges, though he and his Partakers fully refuted by Word and Writing, in answer to their said Paper, as the Reader may find, if he please to compare their *Allegations* in their printed Trials, with their Prosecutors *State of the Case* in their Defences, and George Keith's unrefuted Reply in Confutation of it; wherein (as he easily cleared himself of their Charge of Subversion) he largely proves, That the *Exorbitances of Speech* they pretend only to prosecute him for, were not spoken to any of them as Magistrates or Officers in the Government, as they insinuated, but in Monthly Meetings and Religious Controversies, upon account of their gross Ignorance in such Matters, and most abusive Interruptions; wherein Deputy Governor Lloyd had several times said, He would take no Advantage. Yet being, through their Enmity to his Christian Doctrine concerning Faith in Christ, &c. resolved to go on in their designed Prosecution against him, as a Subverter of their Government, by Virtue of a Law of their own enacting, that made it Death to attempt it; they, without regard to their own more gross Reflections on our *English Government* heretofore on less Provocations, first imprisoned his Assistants Bradford and M'comb, taking the Working Tools of the one from him, and suppressing the Licence they had given the other to keep an Ordinary, in order to Starve them and their poor Families, for their printing and publishing the seditious Paper, as they called the Appeal before-mentioned; and then Fined George Keith and one Thomas Budd the Sum of Five Pounds a piece, as Authors and Vindicators of it, amongst other Matters relating to it, without allowing their

‘ Legal Appeal to the Provincial Court, &c. in order to avoid the Payment thereof, as well as
 ‘ Imposers further Designs against them, they in their Paper threaten them with; though they
 ‘ had by Law enacted, *That whosoever shall speak loosely and prophanely of Almighty God, Jesus Christ, the Holy Scriptures, or Spirit of Truth, should for every such Offence only pay Five Shillings.*

‘ So far do those our Quaker Muslirons (when they get to be Magistrates) value their own Honour before their Maker’s, and so insolent are they in the Maintenance of it, as that this Samuel Jennings afore-mentioned (formerly a Taylor by Trade, as I am told) being got to be one of our Pensilvanian Justices of the Peace, not only most insolently took upon him to call their Judge Skein a pitiful Whipjack, saying, *I despise thee*; but also (according the Precedent of his Master Lucifer we read of in *Isai. xiv. 13, 14.*) most audaciously to say to one Ralph Ward and John M’comb (two Friends of George Keith) *If I draw forth my Hand against you, (stretching forth his Arm and shaking it) I will not pull it in until I have quell’d you all.* Wherefore, it is no wonder they take upon them, to make it a Five Pound Penalty to affront their assumed Magistracy, when a speaking against the Almighty shall be but Five Shillings; whilst such a Stitch-Breeches as this Jennings durst thus most presumptuously vie with the most High in Magnificence, rather than endure just Reproof for his Religious Corruptions or Magistratical Mismanagements, to the Dishonour of their Office; which those their Punishments of the Innocent, whilst their Principle (of the Unrighteousness of Defensive Arms) lets the Guilty go free, shows them unworthy of.

*Where tho’
 he hath said
 in his Heart,
 I will ascend
 into Heaven,
 I will exalt
 my Throne
 above the
 Stars of God,
 I will sit
 upon the
 Mount of
 the Congre-
 gation, I
 will ascend
 above the
 Heights of
 the Clouds,
 I will be like
 the most
 High, shall*

(with this Jennings and his depraved Collegues, if they repent not) be brought down to Hell for his Presumption.

Wherefore as those who say, *They are Christian Magistrates, whilst they persecute the Innocent, are Heathens*

Heathens who know not God, if their Teacher Dewberry may be credited; till they can prove, that those Turkish Infidels (from whom their Friend Philly told this Jennings, *He had met with more truly Noble and Manlike Treatment than he had hitherto received from him*)

Have represented it the worst of Sufferings, to suffer by great Pretenders to Liberty without Law for Trifles; and made Men suffer not only without, but against Law, for doing their Duty.

Desired, That there might be no Law against asking any Man a Question, in going to, coming from, or in the Steeple-House, as they call it. Imprison Men without Examination, for signifying in a private Letter their dislike of the Iniquities of those they wrote to, in order to their Repentance.

Pretend to take no Advantage in their Magistratical Capacity, for reflectious Words spoken by way of Church Censure in their Religious one; and do it at their very first opportunity.

Declare against the use of all outward Weapons, as unrighteous in their own or the Nations Defence; and prosecute their Profelytes as Subverters of their Government, for Querying, *Whether they, in procuring such, and hiring Men to Fight with them, contrary to their own profess'd Principle, ought not to be disowned for so doing.*

Condemn the Prohibition of printing and publishing Books in Mens Defences without Licence, as a Popish Practice of pernicious Consequence; and imprison the Persons, seize their Working Tools, and suppress the Licence they had given their own Friends, to follow an Employment for their Livelihood, in order to Starve them and their distressed Families, for doing so without their Approbation.

Print Books and Papers without putting the Printers Names to them; and prosecute their profess'd Friends for doing so, by a Law made in another Nation, that did not (in Truth or Reason) concern them.

Cry

Worse than Turkish Tyranny.

Cry out against menacing and packing of Juries, to obtain a Verdict against the presented, to satisfy their Prosecutor's Will on them, as an illegal Practice; and practise it themselves towards those they have a Prejudice against, in order to obtain their envious Ends on them.

Pretend to be for a Liberty, for the Prosecuted to except such of the Jurymen as they know to be prejudiced or partial; and refuse that Privilege to their own Friends, upon their legal demand of it.

Exclaim against Imposition of Submission against Mens Judgments in Matters of Religion and Conscience, as an unrighteous Practice; and impose actual Obedience to their own false Notions, under pecuniary Penalties, &c. of their own Invention.

Fine Men Five Pounds, under pretence of their affronting them in their Magistratical Capacity, by Words spoken in their Religious one; whilst speaking loosely of the Great God who made them, shall be only Five Shillings.

Complain against Mens Prosecution, without showing them the Law at their request, on which their Proceedings are grounded; and persecute their own true Friends by Fines and Imprisonment, whilst they refuse to produce the Law that proves them Transgressors.

Cry out against Persons sitting in Judgment upon Men in their own Causes in Courts of Judicature, in order to persecute them by Fines or otherwise, as a Practice abominable; and sit there as Justices of the Peace themselves, to lay such Fines and Forfeitures, as themselves are the Commissioned Receivers of.

Declare, Appeals to their Provincial Court or Kings that reign over them, to be lawful and necessary, in order to Mens Redress from the Grievances of their inferior Ones; and refuse to allow them when legally made by such of their own Friends as are most notoriously abused by them, as those our depraved *Quakers* have done in this and other Cases afore-mentioned. I

I must needs still conclude, That they are not only worse Persecutors than those *Turkish* Tyrants the Christian World hath so long justly complain- ed of, but also more guilty than those vile Mis- creants of the wicked Ways that lead to such bar- barous Treatment, let them pretend what they will to the contrary.

THUS far with relation to my Twenty Charges, of which those afore-cited Instances amongst others, I design to insist on as Proofs, whenever our depraved Leaders think good to give me a Meeting before impartial Auditors, in a free Con- ference, according to their ancient Pretensions; till when, as I shall not think it worth my while to take notice of such nibbling Impertinences, as they (as their manner is) may perhaps publish in Print in their Defence, (whereby they deceive themselves, and delude their Readers, as I shall also show by a Comparison of their Books, with those they pretend to answer) I would have all to know, that though I chiefly accuse *George Fox* and *George Whitehead*, with their depraved Col- leagues of the Second Days Meeting, as the first In- troducers of our Corruptions, yet as almost all the rest of our Preachers and Hearers are guilty there- of in Fact, or by way of Connivance, in refusing to bring their Authors to an Examination in a Church way, in order to their Defence or Con- demnation, according to Christian Discipline, and their persecuted Brethrens numerous Solicitations; they are so far culpable of our chief Teachers En- ormities, and therefore may justly expect to feel so far the Effects of their Consequents. In the mean while, as I am still one with them in their profess'd Principle of immediate Revelation (tho' they be not only departed from the due Sense of it, through the preference of their Light within them from their Creation in the place of it, but also (by their exaltation of their own Innovations,

as

Humphry
Smith's
Sounding,
p. 7. compa-
red with
their Fox's
Select Epi-
stles, p. 196,
199, 202,
208.
Journal, p.
237, 265.

See his more
Memento's
for them who
stile them-
selves, The
People of
God called
Quakers,
printed An-
no 1705, in
the Month
of Novem-
ber. not long
before his
Expiration.

as Christ's Divine Institutions, have hardened the Christian World against all Pretences to it) whatever Indignity may be judged requisite to put upon such audacious Impostors as they have proved themselves, as a warning to others, since they have so boldly told the World, *They even smile at Destruction when it cometh, and are prepared for all their Oppressions*; I am far from desiring their bodily Persecution for it, whilst their Errors break forth into Acts of Sedition, well knowing, That as it is not God's way to make Converts, some of them are so prepossess'd, by their Fox's Exhortations to stand Valiant for their Truth, as they call it, as that there is not the worst of his Dotages, but would die for it, rather than by pecuniary Penalties or corporal Punishments be free from it, as hath been found by Experience. Much less would I have the truly Innocent think themselves affected by those my Reflections on the Guilty; for as I well know there is a tender People amongst them, who (as they seek the true Lord of Life, as he is pleased to manifest himself in their Hearts and Souls) he is not awanting to visit them with his Divine Presence at Times, to their true satisfaction; I am, and hope ever shall be, preserved in true Union with them, though I thus expose their depraved Leaders Corruptions, according to our Friend John Rance's Prophetick Declaration to George Fox, *That for his, and his Partakers Errors, Heresie, Hypocrisy and Tyranny (through which many Conscientious Souls amongst us have deeply suffered) the Lord would raise up Lions, Tigers, &c. amongst themselves, to tear them to pieces.* In Confirmation whereof, as our ancient Friend John Penyman (upon reading William Gibson's Book of their Abuses towards him) had it revealed to him, *That the Destruction of Babylon amongst us should not be by or from any Foreign Power without, but even from within our own Bowels*: Since I am got into the Great Mystery of this our *Little Whore*, (as Francis Bugg rightly calls it) I'll have the t'other stroke at *Babel*; in order whereto, that her Voraries may not

not wonder to see so empty an Account, after so great a Charge exhibited, as their renowned *Pen* pretended towards the said *John Penymani* on another occasion.

I had once some Thoughts of adding to my foregoing Catalogue, an Account of their *Folly* and *Knavery*, as Sins they are in like manner guilty of; but as I on second Thoughts considered, that the first was sufficiently proved under the Head of *Error*, as the last is under that of *Hypocrisy* and *Villany*, I in real tenderness to such well-meaning Persons amongst us, as may think themselves inclusively affected, through their implicate Bigotry to their chief Teachers Injunctions, have thought good to postpone my Proofs on those Heads to another opportunity; in hopes, that their detection in the rest may save me the labour, by their removal of the Cause of them, through their publick Condemnation. In the interim, (as their Heretical Absurdities are notably exposed in a certain Treatise, entitled, *A parallel between the Faith and Doctrine of the present Quakers, and that of the chief Hereticks in all Ages*) I having upon the perusal of certain Protestant Authors since the foregoing, occasionally considered, how the Mystery of Iniquity (of which the Apostle speaks) wrought in the depraved Church of *Rome*, till it made its Votaries think, they did God good Service in destroying his most faithful Servants, as our blessed Saviour foretold us, shall conclude this my Relation with an Account how the same mysterious Operation of Iniquity, through the imposition of divers Antiscriptural Inventions for Divine Verities, hath wrought upon those our depraved *Quakers*, by a comparison of their Fruits with the *Romanists*, as collected from the Substance of their Sentiments, as set forth in *Fox's Acts and Monuments*, and *The Frauds of Romish Monks*, &c. compared with our *Quakers*, as published in their Books and Papers, &c. in hopes that if the proofs of my foregoing Charges may not prevail with the Sincere amongst us to joyn with me, in bringing the Guilty to an
Exa-

Examination in a free Conference, in order to their publick Defence or Condemnation; the consideration of their Harmony therein with the *Papists*, (they in Words protest against) will at least give them cause of Jealousie, *That they are not the People who are to reform the World, in the State they now stand*, as their Friend *Claridge* endeavours to perswade them. In order whereto, *First*,

*See Fox's
Acts and
Monuments,
2d Edit.
p. 153.*

As *Ethwoldos*, the renowned Patron of *Popish* Monckery, was foreshown (as pretended) in a Vision of a great Tree, with many Monks Cowsls on it, of which the top one was a great Master Cowl; amongst other such *Popish* Fancies, to advance the Honour of his Monckish Institution.

*News out of
the North,
Title Page,
&c.
Quakers
Challenge.*

So our depraved *Quakers* in like manner will have it, that their honoured Patron *Fox* was prophesied of, *Coming out of the North*, amongst other such Dotages, to beget him Reverence, as some extraordinary one, the more easily to subject us to his Impertinencies. In pursuance of which vain Conceit

*Acts and
Monuments,
p. 547, 570.*

As *Christ* ordained *Peter* his Vicar on Earth, whose Seat is the Church of *Rome*, giving and granting the same Authority he gave unto *St. Peter* also unto his Successors, which are now called *Popes of Rome*, in whose Power it is to ordain Archbishops, Bishops, Curates and other Ecclesiastical Orders, unto whom the Christian People ought Obedience, *saieth the Papist*.

*Epistle from
the Yearly
Meeting, the
26th of the
3d Month
1673. as ci-
ted p. 25. of
their exalt-
ed Diotre-
phes.
Accuser of
the Brethren
cast down,
p. 84.*

So though a general Care be not laid upon every Member, touching the good Order and Government in the Church Affairs, yet the Lord hath laid it more upon some, in whom he hath opened Counsel for that end, and particularly in our dear Brother and God's faithful Labourer *George Fox*; wherefore, though Friends in the beginning were turned to the Light in their own Consciences, as their Guide to Salvation, yet when there were a great number gathered into the Knowledge of the Truth, then the Heavenly Motion came upon *George Fox*, as the Lord's anointed and chosen, having the Care of the Churches, as being the great

**

Apostle

Apostle of Jesus Christ, and one whom the Lord hath ordained to be in the place amongst the Children of Light in this our Day, as *Moses* was amongst the Children of *Israel* in his Day, to set forth Methods and Forms of Church Government, and to establish Monthly and Quarterly Meetings of Men and Women, who are called the Church, whose Counsel, Advice and Judgment is to be submitted unto, by every one who professes himself a Member of the Church of Christ, says our depraved Quaker.

Rogers's
Christian
Quaker,
Part 1. p. 9.
Part 4. p.
83, 84.
F. B.'s Pil-
grims Pro-
gress, 2d E-
dit. p. 42.
Tyranny and
Hypocrisy,
&c.

Pen's Judas, p. 73, 74, 75. compared with Wyeth's Evasion of the Charge in his Anguish, in a Sense of the Truth of it.

Wherefore, as I am appointed Christ's Vicar on Earth, so our Decrees are to be esteemed of equal Authority with the Writings of the Apostles, saith the Pope.

Acts and
Mon. p. 138,
768, 547,
570.

And as I am thus chosen as the Lord's Anointed, and great Apostle of Jesus Christ, whose Book is wrote from the Mouth of the Lord, by him who is naked before the Lord, clothed with Righteousness; risen up out of the North, which was prophesied of; so you may as well condemn the Scriptures to the Fire as our Queries, saith Fox.

See the Let-
ter to Wil-
liam Rogers,
as cited p.
83. of the
4th Part of
the Christian
Quaker,
compared

with Fox's several Petitions answered, p. 60. News out of the North, Title-Page, with p. 5, 41, &c. Truth defended, p. 2, 104, 152, 204, &c.

Thus then appeareth the Greatness of my Priesthood, began in *Melchisedeck*, solemnized in *Aaron*, continued in his Children, is perfected in Christ, represented in *Peter*, exalted in the Universal Church, who has power to correct all Kings with their Subjects, saith the Pope.

Acts and
Mon. p. 767,
768.

And as I am elect before the World began, to whom Languages are no more than Dust, who was before Languages were, and Name not known

in

Several Petitions answered, p. 60.

News coming up, p. 1, 10.

Introduction

to Battledoor. Great Myst. p. 86. Journal, p. 278. R. Jones's Manuscript. Rogers's Christian Quaker, Part 4. p. 84. Defence of the Snake against Whitehead's Antidote, p. 160.

Acts and Monuments, p. 769.

Fox's Journal, p. 134, 278, with the Title-Page, and p. 10. of his

several Pa-

pers in English and Latin, to the Magistrates of Militia, together with his several Papers to the Parliament, p. 69. signed by 7000 of his Handmaids, as confirmed by the several Testimonies in his Doctrinal Works.

Acts and Monuments, p. 120.

See his Doctrinal

Works on

this Subject.

Compared with his several Letters

to Parlia-

ment, at the

end of the Account of J. Naylor's Trial, together with p. 37, 40

&c. of Rich's Hidden Things, and Fox's Answer to it, p. 34, 38,

with p. 6. of Harwood's To all People, and p. 253. of F. B.'s Pilgrims Progress.

in the World, I have not only Authority to direct Kings, Emperors and Popes, but the Rod of God also committed to my Hands, for to correct the Nations, who knows the Power, and Spirit, and Sword of the Saints, that executes the Judgments, to bind, and chain, and fetter Kings and Nobles, *saith Fox.*

All the Earth is my Diocese, and I the Ordinary of all Men, having the Authority of the King of all Kings upon Subjects, &c. *saith the Pope.*

And as the Care of all the Churches is upon me, who am the Prince of Life, and trample upon Princes like Morter, not caring for a Cart-Load of their Warrants; so except you take Counsel of the Just, you [the Parliament] shall not fit, *saith Fox.*

Wherefore, though I can't stoop to any Man in way of Reverence, yet in Honour to my Paternity, I expect my Toe to be kissed, *saith the Pope.*

And though I can't bow my Body to any Man in way of Honour to them, yet as I have pleaded by my Letters to Parliament for such reverential Postures towards us, I not only allow my Profelytes to prostrate themselves three Hours together on the bare Floor before me, but also hath put forth my Foot to kiss, in reverence to that of God within me, *saith Fox.*

In Primacy I am *Abel*, in Government *Noah*, *Acts and*
 in Patriarchdom *Abraham*, in Order *Melchisedeck*, *Monuments*,
 in Dignity *Aaron*, in Authority *Moses*, in Judicial p. 769.
Seal Samuel, in Zeal *Heli*, in Meekness *David*,
 in Power *Peter*, and in Unction *Christ*, *saith the*
Pope.

And as I am beyond the State of the first *Adam* Journ 55, 60.
 who fell, who am the Son of God, and eternal Scriptu un-
 Judge of the World, who was in the Paradise of cul. Quedam
 God, like an Angel in *Beverly Church*, speaking Anglico, p.
 the wonderful Things of God, having my Leather Saul's Er- 5, 10, &c.
 Breeches on, so (as it was said of Christ) the thun- rand; p. 6.
 dring Voice at *Lancaster Assizes* said to me, *I have Preface to*
glorified thee, and will glorifie thee again, with which *Battledoor.*
 my Head and Ears were fill'd, *saith Fox.* Fox's Trial

p. 21. and *Spirit of Envy*, &c. p. 2. Letter to O. Cromwel, as
 cited p. 222, 243. of *F. B.'s Hidden Things*, and p. 46, 47. of his
Pilgrims Progress, with p. 174. *History of Quakerism*. Rogers's
Quakers divided, p. 12. Compared with their *Quakers Challenge*,
 p. 6. *Cole and Audland's Letters*, and *Pen's Defence of them*, in
his Judas and the Jews combin'd.

I have power to change Time and Times, alter *Acts and*
 and abrogate Laws, and dispence with the Pre- *Monuments*,
 cepts of Jesus Christ; as where Christ bidderh p. 768, 769.
Peter put up his Sword, admonishing his Disciples,
 not thereby to revenge themselves, do not I exhort
 to draw out the same, contrary to the Precepts of
 Christ; from whence it may seem well verified
 of me, that was spoken of Christ, *saith the Pope.*

And as I have not only power to alter the Names
 of Days, Times and Months, with what is set *Great Myst.*
 forth as the Word of God, as well as allow Trans- p. 77.
 gression of the Laws of a Nation, in the matter *Spirit of Ly-*
 of the Militia, Improprate Tythes and Oaths, &c. ing, p. 2.
 but also to dispence with the Commands of the *Several Pa-*
 Law of God, in allowing my Converts liberty to pers, printed
 take away the Priest's Hour-Glass, as well as di- 1671. p. 47.
 spence with the Precepts of Jesus Christ, in re- Saul's Er-
 nouncing the Lord's Supper with Bread and Wine, rand, p. 6.
 and commanding to put up the outward Sword, *News out of*
 in Cases wherein it should be drawn; it may 5, 15, 41.
the North, p.

Letter to O. seem well verified of me, which was said of Christ, Cromwel, *That I am the same Door that ever was, the same as cited p. 8.* *Christ to Day, Yesterday, and for ever, saith Fox.* of a parallel

Spirit of Envy, &c. p. 2. Harwood's *Letter, as cited p. 80. of the First Part of the Defence of the Snake, against Whitehead's Venomous Antidote. Tyranny and Hypocrisy, p. 38.* Pen's *Judas, p. 48, 67, &c.* Rogers's *Christian Quaker, Part 5. p. 44, 45.*

Acts and

Monuments, p. 183. Wherefore, Blessed St. Peter, and thou Paul al-
fo, give ear unto me, the Things that I say are
true, and this Matter I take in hand for Truths
fake, that my Brethren may more obsequiously o-
bey me, *saith the Pope.*

News out of

the North,

Title-Page,

and p. 10,

14, 15, &c.

Several Pa-

pers, printed

1671. p. 24,

35, 47, 60.

Doctrinal Works,

p. 29.

Good Counsel,

p. 27, &c.

Compared

with the Snake,

p. 176.

Acts and

Monuments.

See his Ge-

neral Epist.

as cited p.

191. of the

Snake, compared with p. 289 of Ang. Flag.

Tyranny and Hypo-

crisy, p. 45.

Rogers's Christian Quaker, Part 1. p. 95.

Part 4.

p. 30. Part 7. p. 38.

Preface to Quakers divided, and p. 5, 6.

of the Book, with p. 74, 104. of the Account of the Life of John

Penyman.

See his seve-

rat Refusals

in Acts and

Monuments,

and History

of the Coun-

cil of Trent.

And now all dear Ones, and dear Hearts I
speak, Hear the Word of the Lord, this is the
Word of the Lord, this is God's Word to you,
wrote from the Mouth of the Lord, hear the Lord
God, the Things that I say are true, and this Mat-
ter I take in hand for Truths fake, that my Friends
may adhere to me, who am an Establisser of Righ-
teousness, *saith Fox.*

Good Counsel, p. 27, &c. Compared
with the Snake, p. 176.

How far soever any may claim under me Infal-
libility in some Things, yet I only claim Infalli-
bility in every Thing, *saith the Pope.*

And as I knew a State of Purity at eleven Years
of Age, so I am one unto whom Infallibility hath
been committed in all Things, *saith Fox.*

I like not Liberty of Conscience, I will never
allow Liberty of Conscience; What, Liberty to
the Schismatick? No: What, Liberty to the He-
rerick? No: What, Liberty to the Apostate? No:
No Liberry out of the Church, *saith the Pope.*

Nor

Nor do I like the Words Liberty of Conscience. *See his Declaration, as*
 What, Liberty to the Episcopals? No: What, Liberty to the Presbyter? No: What, Liberty to the Independant? No: What, Liberty to the Baptists? No: No Liberty but of the Power, *saith the Hat,*
 Fox. *and p. 97.*

of Pilgrims Progress. R. Hubberthorn's Works, p. 228. Burrow's Works, p. 615. and Fox's Defence in Pen's Alexander, &c.

For as Christ committed the Power of binding *Acts and*
 and loosing to Peter, whose Successor I am, so I *Monuments,*
 can bind and loose whom I please, *saith the Pope.* p. 167, 491,
 592, 767,
 768.

And as the Power of binding and loosing be- *See Eccles's*
 longs to the Saints, which my Friends Cole and Ec- *Letter to J.*
 cles exercised on our Opposers Muggleton and Sto- *S. as cited*
 ry, in binding them in eternal Chains, so I do now *p. 57. of F.*
 declare what I have not before told you, that I *Bugg's Pi-*
 can bind and loose whom I please, *saith Fox.* *cture of Qua-*
kerism, and

Hidden Things, p. 220. *Pilgrims Progress,* p. 159. *Cole's Works,*
 p. 243. Pen's Judas, p. 85. *Tyranny and Hypocrisy,* p. 45. Ro-
 gers's *Christian Quaker,* Part 4. p. 30. Jones's *Manuscript,* and
 p. 74. *of the Life of John Penyman.*

Wherefore, see in your ordinary Visitations, *Acts and*
 whether Divine Service at the prescribed Times, *Monuments,*
 Days and Hours, be duly observed, Assemblies *p. 1859,*
 duly frequented, Preachers Christen Children, see *1913.*
 the Font be comely kept, Holy Water always ready, any Priests have Women, teach any Doctrine
 contrary to the Catholick Faith and Unity, go decently apparell'd, have their Crowns and Beards
 shaven, keep Registers of Christenings, Burials, Marriages, and Books of Names of such as are
 reconciled to the Church, *saith the Pope.*

And see also, my Friends, in your Quarter Fox's *Four-*
 Meetings, that your Monthly, Weekly and First *nal,* p. 354.
 Days Meetings be duly kept at the Times pre- *Fox's Seve-*
 fixed, Assemblies well frequented, none marry *ral Papers,*
 contrary to our Orders, preach contrary to our *p. 60, 62.*
 ancient Testimonies, wear Lace, Ribbons, Cuffs,

Select Epist. Boot-hose-Tops, superfluous Buttons, Skimming-dish Hats, Slit-peak Waistcoats, pay Tythes, give Money towards setting forth the Militia, say *You* for *Thou*, keep their Shops shut on the World's Holy-Days, paint any Thing on their Signs, but a Bedstaff, Fire Shovel, Fork, Compasses, Plow, Harrow, Andiron, &c. not omit to keep a Book of Record of the Condemnations of the Transgressors of our Orders, *saith Fox.*

grim, p. 23. Howgil's Works, p. 235. *Tyranny and Hypocrisy, p. 72.* F. B.'s *Seasonable Caveat, p. 44.* *Quakerism drooping, p. 134.* all which Foxonian Impertinences are most justly exposed in Mrs. Anna Bourignon's *Faithful Warning.*

Acts and Monuments, p. 1558. Besides those Rules, with the Directions I have caused to be administred with relation to the Goods of the University, I have prescribed how many *Masses, Pater-Nosters* and *Ave-Maria's* every Man should say when he enters into the Church, what he should do there, how long he should tarry, how many Prayers he should say, what and how long he should sing, when he should stand, when he should sit, when he should curtesie, and how he should meditate, when he hath left off to preach, *saith the Pope.*

See his Select Epist. p. 28, 275, 285, 288, 359, 368, 13, 92, 254, 426, 463, 329. And besides the several Directions I have given with relation to the Goods of our Church, I have also prescribed my Friends, when to preach, where to preach, to whom to preach, what to preach, how long to preach, how to preach, how to pray, how to sing, how to sound, and how to behave themselves when they have left off to sing, sound, pray and preach, *saith Fox.*

several Manuscripts, and Letter to W. Rogers. Journal, p. 329. Alexander Parker's *To all who are Lovers of the Light, p. 19.* with F. B.'s *Picture of Quakerism, p. 84, 86.*

Acts and Monuments, p. 509. Wherefore, like as a good Householder casteth Wheat into the Ground, well ordered for that purpose, thereby to get the more Increase; even so we Will and Command, that the Preachers of God's

God's
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God's Word, preach according to his Matter proposed, and not otherwise, and chiefly concerning the Adoration of the Holy Cross, worshipping of Images of Saints, going on Pilgrimage, of the Crucifix, bowing of Knees, offering Frankincense, Kissing, Oblations, and lighting of Candles, &c. *saith the Pope.*

And as the Spirits of the Prophets were subject to the Prophets, &c. in going forth to preach, when sent by each other, without staying till they had a Motion in themselves to preach, so I exhort you to preach such and such Doctrine to the Magistrates, such and such to the Heathen Men, and such to the Blacks and Indians, such and such to the Apostate Christians, and such and such to our own Friends, particularly, that they be distinct from all the World in their Language, in their Ways, in their Love, teaching Books, Yea and Nay, Thou and Thee, Singular and Plural, many Things from one Thing, one Thing from two Things, many Ways from one Way, many Churches from one Church, many Words from one Word, and many Women from one Woman, &c. *saith Fox.*

In pursuance of which Godly Care of our Holy Church, I have confirmed a certain Order of Nuns, devised by my Priest *Arbrisal*, wherein, as I have given the Women superiority over the Men, they have, by virtue of their Authority, caused the Men, sometimes most justly, to strip themselves stark naked, to receive their Discipline for their Transgression, *saith the Pope.*

And after I had received this Gospel and preached it, I was moved to set up Womens Meetings, under the Denomination of *The joyful Order of the joyful Gospel, comfortable Order of the comfortable Gospel, glorious Order of the glorious Gospel, and everlasting Order of the everlasting Gospel*, by virtue of the Precedent of *Micaiah's Idolatrous Mother*, and those good Women that wove Hangings for the Groves in the Houses of the *Sodomites*; together with those vertuous Ones, *Ely's Sons* lay with, who assembled by Troops; for which Cause as I have given them

*Incourage-
ment to all
Womens
Meetings in
the World,
first Impres-*

*sion, p. 23, 43, &c. per George Fox, with his Order itself, as ci-
ted p. 83, 84. of F. B.'s Picture of Quakerism. Rogers's Christian
Quaker, Part 1. p. 62, 64, 65. with p. 9. compared with Part
4. p. 91. and Ann Whitehead and Mary Elsom's Book in behalf
of it.*

*Acts and
Monuments.*

Wherefore, having nothing to do with those I
Excommunicate, neither buy or sell with them
that transgress our Institutions, *saith the Pope.*

*See Rogers's
Christian
Quaker, Pre-
face, with
p. 36, 37.
of the 7th*

And you that have given your Testimony against
that Spirit of Opposition of our Orders, stand in
your Testimony, till they answer by Condemna-
tion, and do not strive or make Bargains with that
which is out of the Truth, *saith Fox.*

Part, compared with G. Whitehead's Accuser, p. 146, &c.

*Acts and
Monum. p.
767, 1772.*

All those that disbelieve my Doctrine, and pre-
sume to stand against the Privilege of our Church
of Rome, are damn'd Hereticks, *saith the Pope.*

*See Journal,
p. 616.*

*Select Epist.
p. 175. with
his Post-
script to J. B.'s Testimony.*

And all that deny the Doctrine and Discipline
I have set up, or presume to oppose the Orders I
have instituted in our Church, are separate, dark,
canker'd, apostate Spirits, *saith Fox.*

*Acts and
Monuments,
p. 104.*

Notwithstanding, that such as question the Righ-
teousness of our Institutions, may have what sa-
tisfaction is necessary; It is my Will, that Cicili-
anus, Bishop of Carthage, with his Defendants,
shall repair to me at Rome, where they may be
heard and rightly examined, *saith the Pope.*

*Christian
Quaker,
Part 4. p.
27, 50, 60,
65, 96.
with the*

And had John Wilkinson and John Story, with
their eighty Subscribers, been right in their oppo-
sition of our Orders, &c. they would have come
to me to Swarthmore, when I sent for them, *saith
Fox.*

Preface and Postscript.

For

For their encouragement wherein, I do bequeath *See Frauds*
 unto my most holy and most devout Son G. W. one of *Romish*
 consecrated Rose ; to my most obsequious Son W. *Monks, p.*
 P. one holy Nail ; to my most Catholick Son J. *90, 161, 235,*
 W. one Gang of St. Agnus's Teeth ; to my most *355, 364.*
 obedient Son J. F. one of our Lady of Loretto's *with the*
 Bricks ; to my most officious Son R. C. one of St. *10th Article*
 Mary Magdalen's Jaw-bones ; to my most dearly *of our Par-*
 beloved Son E. D. two Foot and a half of St. *liaments Im-*
 Francis's Cord ; and to L. L. my most Christian *peachment of*
 Father Phil-
 Son, one dainty Wafer God, to pardon all his Sins *lips, the*
 and his Posterity after him ; all which holy Re- *Queen's Con-*
 licks, amongst many other such, I doubt not, but *fessor.*
 that they will reverently adore with that Venera- *Compared*
 tion that is justly due to them, *saith the Pope.* *with their*
superstitious

Donations of this Nature, mentioned in Fox's Acts and Monuments, and other Protestant Writings, too numerous to particularize on this occasion.

And besides my Bounty of one half given to *This Will*
 Sarah Frickenfeild, that serviceable young Woman *of Fox's puts*
 to me, and my Daughter Racball, I do give to Sa- *me in mind*
 rah Mead my Tortoiseshel Comb-Case ; to N. Mead *of that re-*
 my flaming Sword ; to Dan Abram my Seal ; to *nowned Vir-*
 J. R. my other two Seals ; and to my most valu- *tuoso Nick*
 able Son Lower, my Saddle, my Bridle, my Spurs, Gimcrack,
 my Boots, my inward Lethereths, my Leather-Steel's Tatler
 Hood, and my Hammock, with the Thing they *tells us of,*
 give Glisters with ; amongst many other such *who having*
 Nick-a-Nacks ; all which make no Noise of, but *put off a*
 do them in the Liff, as now ordered, *saith Fox.* *good part of*
his Estate in

such natural Curiosities, as Toads, Beetles, Humming-Birds, &c. when he died through his over eager pursuit of a painted Butterfly, bountifully bestowed on his Friends, his Collection of dead Butterflies, Drawers of Shells, Crocodile Eggs, Nests of Grasshoppers, Indian Cabbages, Rattle-Snake Skins, Rats Testicles, Whales Pizzles, &c. for want of better Matters to give them ; wherein I am apt to think our famous Pen and present Country Pope must imitate them also, if he bequeath any Thing, he having bestowed the best part of his real Estate, in defence of such Principles, as much exceed not his Fox's Glisten-Pipe, and Gimcrack's Curiosities, if I ben't much mistaken.

*Acts and
Monuments,*
p. 56, 598,
599, 1691,
1916.

*Hidden
Things
brought to
Light,* p.

7, 9.

Christian

Quaker, part

4. p. 78. *Tyranny and Hypocrisy,* p. 5, 11, 12. *Account of the
Life of John Penymen,* p. 91. compared with *Mrs. Anna Bourig-
non's Relation of their threatened Excommunication of one of their
Friends,* p. 104. of her Warning.

*See the 8th
Book of the
continued
History of
the Martyrs,*
p. 211, 212.
*as cited in
the Preface
to Fr. Bugg's
De Christ.*

*Libert. com-
pared with
this Popish
Excommuni-
cation at
large, as set
forth in Fox's Acts and Monuments.*

*Pen's Qua-
kerism; a
new Nick-
Name,* p.
165.
*Serious A-
pol.* p. 106.

Norwithstanding those my bountiful Benevo-
lences, if you disobey my Injunctions, as I must
Excommunicate you out of our Holy Church, in
order to your Spiritual and Temporal Destruction,
so if you will but believe my Doctrine of Tran-
substantiation, &c. against your Conscience and
Eye-sight, I will for this time pardon your Obsti-
nacy, *saith the Pope.*

And as it will be a breach of Unity, if thou
John Perrot persist in keeping on thy Hat when we
pray, as thou affirms the Lord requires thee, so do
but thou act against thy Conscience, in pulling it
off, as I exhort thee, and thou shalt have mine
and my Friends Love along with thee, *saith Fox.*

Otherwise, by the Authority of God the Father
Almighry, and of the blessed Virgin *Mary*, St.
Peter and St. *Paul*, with all the Holy Saints, we
Excommunicate, utterly Curse and Ban, commit
and deliver to the Devil of Hell, him or her, what-
soever he or she be, that have, in spight of all
Holy Saints, &c. fixed up with Wax, such cursed
and Heretical Bills of Blasphemy, upon the Door of
this and other Holy Churches within this City, and
particularlly thee *Thomas Bennit*, we give Body and
Soul to the Devil and Fiend, to be Cursed stand-
ing, lying, rising, walking, running, sleeping, wa-
king, eating, drinking, and every Thing else
whatever, *saith the Pope.*

And as we have nothing but Woes and Plagues
for the Priests, &c. so thou cursed Serpent, thou
Son of Perdition, thou false Prophet, possess'd by
the Devil, growing Mad, Plagues and Vengeance
is thy Portion, thou *Perrot*; and Oh thou filthy
Beast *Camelford*, no Prayers can we send to thee,
but

but for thy Destruction, thou Man of Sin and Enemy of Christ, O thou Impudent and Brazen-fac'd, thou Hypocrite and Pharisee, thou art damned openly, thou art in the Sorcery, in the Witchcraft, and in the Adultery, and in the corrupt Seed, whose Blessings are cursed, O thou slanderous Beast, thou natural brute Beast, I charge thee to be a Witch, thou deaf Adder and Serpent, thou Child of the Devil, Blasphemer and Enemy of all Righteousness, thou blind Sor, thou dark Sor, the Plagues of God are due to thee, that is thy Portion, and thy Torments are begun, and so farewell to thee, *saith Fox.*

*Fox's Truths
Defence, as
cited in the
Introduction
to F. B.'s
Brief History,
and p.
56. of his
Picture of
Quakerism,
compared
with R.
Crane's strict
Account of*

Babylon's Merchants, &c.

Now if those Things I do, be said to be done, *Acts and Not of Man, but of God*, what can you make of me *Monuments,* but God, *saith the Pope.* *p. 769, 1774.*

And as he that hath the same Spirit that raised Saul's Er-up Jesus from the Dead is equal with God, (the *rand, p. 3,* which as I witness) it must needs follow (what thou *&c.* makest such a pother about) that I am equal with *Journal.* God, *saith Fox.* *Great Myst.*

p. 67, 100,

127, 248. Doctrinal Works, p. 29. Howgil's Works.

And to the intent that all may see I lack not *Acts and Witnesses*, if I list to bring them forth, you shall *Monuments,* hear the whole Choir of my divine Clergy brought *p. 1768.* out, with a full Voice, testifying in my behalf, *That I, the Vicar of Jesus Christ, have power on Things Celestial, Terrestrial and Infernal, &c. All the Earth being my Diocese, and I the Ordinary of all Men, &c.* what can be more effectually spoken, to set forth the Majesty of my Jurisdiction, which I have received immediately of the Lord, of the Lord, I say, and of no Man, having the Authority of the King of all Kings upon Subjects, I am all in all, and above all, *saith the Pope.*

And as I am one whom Thousands will stand by in a Heavenly Record, That my Life reigns, and is spotless, the dropping of whose tender Words
in

See Blake-ling's Certificate of this Fox, as cited p. 47. of F. Bugg's Pilgrims Progress, compared with J. Audland and Cole's blasphemous Letters, and p. 329. of Fox's Journal,

in the Lord's Love was my Childrens Nourishment, so I am made to call upon my Ministring Friends, saying, Sound, sound, sound abroad, ye faithful Servants of the Lord, and Witnesses in his Name ; sound, sound, sound, ye Trumpets of the Lord, awake them that be asleep in * Death and Hell ; sound, sound, sound, that all may hear the Voice of God, the second Adam, the Voice of the Light ; sound, sound, sound, ye Trumpets, the melodious Sound ; sound abroad, that all the Deaf may hear the Voice of the Bridegroom, the Voice of the Bride, the Voice of the great Prophet, the Voice of the great Shepherd, the Voice of the great Bishop, the Voice of the great King, faith Fox.

with p. 77. of the 5th Part of Christian Quaker, &c.

* I doubt those that are in the latter, don't find it a place to sleep in, whatever he hath done in his Way thither, who, instead of deserving those lofty Eulogies, shall have his Name sink as the Dung, for his horrid Treachery, Apostacy and Tyranny, before this our Age be expired, as our true Friends Robert Rich and John Wilkinson in effect foretold him, and that not without reason sufficient, since if he that takes upon him to establish Religion, Worship, or Discipline, &c. as Head of the Church, be an Usurper on the Prerogative of Christ, as the Quakers have confessed, in p. 15. of their Good Old Cause demonstrated ; then this our exalted Fox having taken it upon him to be such an Establisher, as aforementioned, this our exalted Fox must be an Usurper of Christ's Prerogative, by their own Confession ; of which, as he and his Supporters were forewarn'd by the Lord himself, through his Servant Edward Burrows, in an Epistle of his, as cited p. 82. of the first part of W. R.'s Christian Quaker, I have no cause to question, but that he is shortly to appear with his Righteous Judgments upon the Earth, to execute his Woes on them for their presumption, as the said E. B. therein expressly foretold them.

In Obedience to which Luciferian Impositions, the Pope's Popelings, with our Fox's Foxlings, in most blasphemous Consort, fall on to sound those their Gods Eulogies, as follows,

The Pope is that Light that is come into the World ; in the Pope is all manner of Power ; a certain divine Power in the Pope ; the Pope is the chief

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chief of Bishops ; the Pope is the Heir of the See Preface
Apostles ; our Lord God the Pope, &c. *saith the to the Second*
Papist. *Edition of*

F. B.'s Pil-
grims Progress, compared with the Bishop of Orento's Oration, as
cited p. 4. of the 2d Part of Rogers's Quakers divided.

Our Fox is the Light of the World ; him by *Teachers of*
whom the World was made ; and doth enlighten *the World*
every one that cometh into the World ; the Fa- *unveil'd,*
ther of many Nations, whose Kingdom is esta- *p. 26, &c.*
blished in Righteousness, and Life reaches through *Quakers*
us his Children, who cannot live but in his Pre- *Challenge,*
sence ; wherefore, as it was said of Christ, *That p. 6.*
he was in the World, and the World was made by him,
and the World knew him not ; so it may be said of *News coming*
this true Prophet [Fox] whom John said, *He was up out of the*
North, p.
not. Since though many Sons have done vertu- *15. 41, &c.*
ously in this our Age, yet, dear George, thou ex- *Blakeling's*
cellest them all, who art more than a Thousand *Certificate.*
of us ; Glory unto thee, Holy One, for ever, *Pen's Preface*
thou art the King of Israel, all Nations shall Wor- *to his Jour-*
ship thee, who art a God, and not a Man, *saith Audland and*
the Quaker. *Cole's Let-*
ter.

Hidden Things brought to Light, p. 40, &c. Rogers's Christian
Quaker, 5th Part, p. 57. and 7th Part, p. 38. Quakers divided,
p. 8, &c. Penymans Life, 73, 74. Snake in the Grass, p. 117,
118. Bugg's Pilgrims Progress, &c.

I know our Fox's depraved Collegues will cry out with open
Mouth, I wrong them grievously in those my Representations of their
Expressions, under pretence of their meaning not being that he
was God and Christ, but the Spirit within him, as they have often
explained themselves ; but as this is no more in effect than the
Papists will say for themselves in theirs, concerning the Pope, so
since they in fact exalted this their Fox in their Place and Station,
by magnifying his Documents from the Light within him from his
Creation, as God and Christ's Divine Rules, immediately proceed-
ing from the uncreated Word of Life ; I must needs tell them, that
as the Jewish High-Priest (who joined in our Saviour's Crucifixion)
was made to deliver a Prophetick Testimony, in proof of his being
the Christ of God, and only true Messiah, to the contradiction of
his own Transactions towards him ; it is no surprize to me, that
they in like manner should be thus caused to call their Fox in Ter-
minis,

minis, what he had assumed in Fact, against their own Intentions, in evidence of their just Insatiation in his blasphemous Exaltation, and in justification of those my Representations; the due Consideration whereof, as it will be found a Key to unlock all the mysterious Iniquity of their own and Patron Fox's Defences against their Opponents Charges of this Nature, so instead of thinking to hide those their Blasphemies from the sight of the Almighty God and his faithful Servants any longer, by such deceitful Pretences, it highly concerns them to confess their Guilt herein to all the World, as soon as possibly may be, in order to avoid, if possible, the dreadful consequence of their further persistence in those their Popish Enormities.

*Acts and
Monuments,*
p. 654, 748.

*See Fox's
own Testi-
mony of him-
self, in p.
354. of his
Journal,
with that of
Barkshire
Friends, at
the Front of
his Doctrinal Works, compared with this Order of Anno 1675. G.
W.'s Defence, and Crisp, Wood and Parr's, &c. Obstructions in
Consequence of it.*

*Acts and
Monuments,*
p. 165, 29.
*See G. W.'s
Letter, toge-
ther with
their Order,
as cited in
their Answer to John Cox, &c. compared with Fox's Select Epi-
stles, p. 487. Journal, p. 334, &c. in behalf of it.*

Wherefore, resolved that as our Holy Father the Pope hath forbidden Marriage in Kindred, to the seventh Degree, they may not (but for the Publick Good with Kings and Princes) be dispenc'd with, *saith the Papist.*

And as our Reverend Patron Fox, (who was a careful Overseer of our whole Flock) set forth an Order against Marriage of First Cousins, which (by the Terms of it) may be extended to the seventeenth Degree, as well as the seventh; resolved that neither First Cousins, or any other Kindred, (that we judge comes within the Bounds of its Prohibition) be dispenc'd with to any amongst us, *saith the Quaker.*

Resolved, That every Woman, after the Death of her Husband, remain Twelve Months a Widow, or lose her Joynture, *saith the Papist.*

Resolved, That none amongst us be allowed to marry within less than a Year after the Death of their first Husband or Wife, whatever Necessity they pretend for it, *saith the Quaker.*

Resolved, That every Woman, after the Death of her Husband, remain Twelve Months a Widow, or lose her Joynture, *saith the Papist.*

Resolved,

Resolved, That Marriage without Parents Consent be made void, *saith the Papist.*

Acts and Monuments,
p. 669, 670,
746.

Resolved, That none amongst us be suffered to marry without their Relations and Guardians Consent, (as well as their Parents) *saith the Quaker.*

See their Order, with G. Fox's Select Epist.
p. 282.

Resolved, That whatsoever Priest or Deacon shall marry a Wife, or Protestant Infidel, shall be forbid to sing Mass, read the Gospel, execute any Divine Service, or be buried amongst us, *saith the Papist.*

Acts and Monuments,
p. 1134, 1144.
compared with p. 670, 785, &c.

of the History of the Council of Trent.

And Resolved, that whoever amongst us marries by a Priest, or with an Unbeliever, (as they account all other Protestant Professors beside themselves) be rejected, as Persons become one with Infidels in their Life, and refused Burial amongst us when they are Dead, *saith the Quaker.*

See their Devonshire House Order of the 15th of the 5th Month, 1690, with Fox's Select Epistles, p. 147.

Through which Antichristian Innovations, as the Pope's Fish-Pond became stuffed with Thousands of Bastards Heads, as a perpetual Warning against such ungodly Impositions.

Acts and Monuments,
p. 29, 137,
138, 139,
201, 833,
1126, 1127, &c.

So our depraved Quaker Church hath been augmented by a Brood of the same sort, out of Christian Wedlock in like manner, through the same Doctrine of Devils, of their Fox's Promotion.

See the several Instances in my Rejoinder to G. W.

together with those mentioned under the Head of Imposition.

What doting, frantick Wretch is this Grosted of Lincoln, that so boldly and rashly dare judge of our Doings? By sweet St. Peter and Paul, were it not, but that upon our own Clemency and Good Nature we have refrain'd, we would hurl him down

Acts and Monuments,
p. 329.

down to such Confusion, as would make him a Fable, a gazing Stock, an Example and Wonderment to all the World, *says the Romish Pope.*

A horrible Lie by the way, though attested in their Quakers Remonstrance, and several Declarations, compared

And was it not, that we are a People whose Principles have taught us to pass by all Injuries, with whatever is said or done to us, without offering to defend or revenge our selves by such Carnal Weapons, as Swords, Spears, Goals, &c. we should have this *Pickworth* laid full low in Iron Chains, for his audacious Affront, in publishing his Charges against us at the *Royal Exchange* in London, *says* Pen our Country Quaker Pope.

with this our Friend W. P.'s Self-denying Favour towards me.

Acts and Monuments, p. 501.

In order whereto, We *Thomas*, Archbishop, by Assent, Consent and Authority, do Degrade thee *William Sautree*; in token whereof, we take from thee the Book of our Church Legend, and do deprive thee of all and singular manner of Dignities of such a Recorder, *says the Papist.*

This was first transacted upon my Opposition to their Order against First Cousins a-

And We *Thomas Robinson*, &c. by an unanimous Agreement at this our Quarter Meeting, do Degrade and Depose thee *Henry Pickworth*; and in token thereof, do now take from thee the Record Book of our Transactions, thereby depriving thee of the Dignity and Privilege of being our Recorder, *says the Quaker.*

bove 20 Years ago, and at Times continued by Intervals, when they had returned me it, till upon my further pursuit of their Innovations, they finally took it for altogether.

Acts and Monuments, p. 507, 824, 830. History of the Trent Council, p. 302, 305, 309, 372.

For as it is a manifest and plain Case, that he doth Wrong and Injury to our most Reverend Council, who revolteth from the Things therein once discuss'd and decided, because Nothing is to be called in Question, that hath been defined by General Councils, *says the Papist.*

So it is as manifest and plain a Case, that he doth Wrong to our Yearly Meeting, who revolteth from

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from the Things once agreed therein, since as we have given it as our Sense and Judgment, that no such contemptuous Names, (as calling Men and Womens Meetings, Courts, Sessions, Synods, &c. or faithful Friends Papers, Mens Edicts or Canons, &c.) be suffered amongst us, we can admit nothing to be called in Question, that is given from the Light in our Body, to which all Power in Heaven and Earth is committed; the Doctrine of more Judgment being given to the Church, than to the individual Members of it, being not an Error in the Church of Rome, but their Error is, in accounting theirs (and not ours) the true Church, *saith the Quaker.*

F. B.'s Pilgrims Progress, p. 24, 29. and W. Pen's Assertion, as cited p. 25. of Tyranny and Hypocrisy detected.

Yearly Epist. of Anno 1666, and 1675, amongst others inserted in F. B.'s Seasonable Caveat. G. W.'s Manuscript in behalf of their Orders. Josiah Cole's Works, p. 93.

Wherefore, Resolved at this our Council, That if the Protestants will not subscribe to our Opinion in the Eucharist, they ought not to have Audience in the rest, *saith the Papist.*

History of the Council of Trent, p. 453, 855.

And Resolved at this our Meeting, &c. That if William Rogers and Henry Pickworth will not condemn themselves for calling us Apostates, they shall not be heard by us in a Church way, in what they have to alledge, in order to prove us so, *saith the Quaker.*

Thus as they served William Rogers, as he told me. So they followed the

same Method in their Dealings towards me.

For it was determined from the beginning of our Council, and ever since observed, That nothing may be proposed therein, but by the Legates of his Holiness, wherefore we cannot admit any else to propose Matters to be discuss'd in our said Council, much less that the Protestants have any part therein, *saith the Papist.*

History of the Trent Council, p. 542, 684, 64, 399.

And as it hath been long ago agreed on in our Yearly Meeting, and ever since observed, That nothing be proposed therein, but what is first perused and allowed of, by such as we have depured for that purpose, by our President's Direction; so we can

*Elwood's
Truth de-
fended.
Compared
with the Op-
position I
and others have met with upon their Orders occasion.*

can by no means admit any to offer what is not first by them read and approved, much less consent to our Dissenters Entrance amongst us, in order to ease their Minds of what lies upon them to offer towards our Rectification, *saith the Quaker.*

*Council of
Trent, p.
61, 64, 399.*

Wherefore, as it is manifest, That none have a Voice in our Council, by the Right of the Canon, but Bishops and Abbots by Custom, and some others by the Pope's Privilege; the others that desire to be heard, ought to submit themselves to the determination of those, *saith the Papist.*

*By G. F. not
Christ, nor
to Saints,
but -----*

*See their
Yearly Epist.
of Anno
1666.*

*Fox's Select
Epistles, p.
290.*

*Together
with Pen's
Preface to
Fox's Jour-
nal, compa-
red with
their con-
stant Exclu-
sion of all
others.*

*Acts and
Monuments,
p. 634.*

*Meaning
their Light,
as afore-
notified.*

And as we the Ministring Friends, who are called to Labour and Watch for the Good of the Souls of our Auditors, have a true discerning of the working of that Spirit, which leads into Division or Exaltation above the Body of good and ancient Friends, who never revolted from the Faith once delivered to us; We do unanimously, and with the Lord's presence, testify, That such ought not to have Dominion, Office, Rule or Gospel Authority in the Church; none being to have a Voice in our Yearly Meeting, by our Rules, but Elders, Correspondents and Representatives, with some few others by our Patron's Interest; all others that desire to be heard, ought to submit to the determination of these; it being abominable Pride, when any particular will not admit of the Judgment of the Witness of God [*i. e. Light*] within Friends, *saith the Quaker.*

Wherefore, He that doth contemn the Church, which is the Spouse of Christ, and he that gives less Credit to the Decrees of this our Council at Basil, than unto the Gospel, is to be accounted a prophane *Ethnick* and *Publican*, *saith the Papist.*

And if any pretend to be of us, and in Cases of Controversy will not admit to be tried by the Church of Christ, nor submit to the Judgment given by the *Spirit of Truth*, in the Elders and Mem-

bers

bers of the same, but kick against their Judgment *See Yearly Epist. 1666*
 as only the Judgment of Man ; it being consistent *above-men-*
 with the Doctrine of such good and ancient Friends, *tioned, as*
 as are found in the Faith *once delivered to us ; cited and*
 then we testify in the Name of the Lord, that he *defended by*
 or she persisting in their Rejection, together with *W. P. in his*
 those that countenance or encourage them, ought *Judas and*
 to be rejected as Persons joyned in one with Hea- *the Jews com-*
 thens and Infidels, *saith the Quaker. bin'd.*

Pray let Things be kept secret which are han- *History of*
 dled in our Congregations, as well to avoid Op- *the Council*
 position, as because Things are held in greater *of Trent, p.*
 Reputation and Reverence, when they are not *29, 33, 478.*
 known to all, *saith the Papist.*

And as we have often advised, That Things be *Select Epist.*
 kept private, which are agreed on in our Yearly, *p. 290.*
 Quarter and Monthly Meetings, that Adversaries G. W.'s Ma-
 may not know of them, so we have from time to *nuscript in*
 ordered, that few or more of our Yearly Papers *behalf of*
 be printed, than there is Quarterly or Monthly *their Order*
 Meetings in England, &c. *saith the Quaker. against First*
Cousens

Marriage, compared with their repeated verbal Admonitions in
their said Yearly Meeting in my Audience.

In pursuance of which Antichristian Exhortati- *See Acts and*
 ons, as the proud Bishop of Rome, and his *Popish Monuments,*
 Cardinals, would by no means suffer the Truth of *p. 286, 288,*
 his and their Doctrines to be tried in a way of *653, 820,*
 free Conference, in a free Council, or otherwise, *844, 911,*
 lest their Corruptions should be detected, and as- *1057, 1076,*
 sumed Authority exposed, according to their De- *1344, 1884.*
 merits, as J. Fox in his *Acts and Monuments* hath
 well notified.

So would not our Fox and Whitehead, with their *See Fox's se-*
 Accomplices, by any means allow their Deeds to *veral Papers*
 be brought to the Light, in the same way and *to the Pres-*
 manner in our Yearly Meetings, for the same rea- *byterians,*
 son, how much soever they have by Word or *&c. p. 33, &c.*
 Writing pretended to it, as our ancient Friend *Compared*
 William Rogers, as well as myself, hath often ob- *with Willi-*
 served. *am Rogers's*
Preface and

Postscript to his Christian Quaker.

T

Not-

Acts and Monuments, p. 221, 838, 1206. Notwithstanding, as the Pope's Emissaries have made no Bones to Excommunicate Persons out of the Church most audaciously, (without a Hearing of their Cause) in their Absence, as well as without giving the Accused a Copy of their Charges, in order to their Defences.

See Rogers's Christian Quaker, Preface and Postscript. So hath our Fox's Vassals been guilty of the same Crimes also, in all respects, towards *John Wilkin-son, John Story* and *John Whitehouse*, amongst others, as hath been largely proved, beyond their Abilities to defend themselves.

Tyranny and Hypocrisy, p. 58. *Pilgrims Progress,* p. 107. *Picture of Quakerism, and Account of the Life of J. Penyman,* p. 92.

Acts and Monuments, p. 608. Through which corrupt Practices, as the *Popish* Church of *Rome* laid their Christian Monitors under a necessity to publish their just Charges against them, in the most publick Places of Converse in the City of *Constance*, in order to their Discharge for their abusive Aspersions.

As appears by W. Rogers, Tho. Crisp, and others of our Friends Books and Papers, with Fox and Whitehead's Hypocritical Answers to them. So our depraved *Quaker* Church, by such ungodly Actions, hath in like manner laid me, and others of their true Friends, under the like necessity to expose them to all the World, by a publication of our just Charges in City and Country against them; which they have been so far from making a right use of, through their true Repentance of their great Wickedness, as that they have hardened themselves and Collegues therein, by Railing against us, as *Tellers of their Weaknesses in Gath, and publishing them in Ascalon*, contrary to Scripture Exhortations; through which provoking Insolence,

Acts and Monuments, p. 1869. When the ancient Protestants were concern'd to stand up in the *Popish* Assemblies, to clear themselves *Viva Voce* of their Adversaries Abuses, by showing the Christian Courses they had previously taken to prevent it; they used to cause them to be pull'd out by Violence, in order to their bodily Punishment by the Civil Magistrate, as Disturbers of their Church, for want of Ability to answer them.

So

So hath it been the Practice of those our depraved Quakers, to thrust, pull, pinch, fight and haul out of their Publick and Private Meetings for the same end, as Troublers of their Israel, in like manner, such amongst us as have been concerned to testify against their Corruptions,

As appears in the Case of John Penman, Robert Larrence, Thomas Boyse

and Isaac Pearson, amongst others afore-mentioned.

Notwithstanding, we deliver those that transgress our Holy Ecclesiastical Laws to the Secular Power, to be bound by them, yet it is our Christian Method, to beseech them earnestly in the Bowels of Jesus Christ, that such severe Punishment, as in this behalf is to be done to them, may be so moderated, as that no Rigour may be used towards them, *says the Papist.*

And though we were for having the Priests banished and slain in Oliver's Time, under the Notion of Baal's Priests, and were the causers of Stubbs and Fowler's Heart-breaking, Penman and Pearson's Imprisonment, Perrot and Rich's forsaking the Kingdom, and Boyse and Larrence's, &c. barbarous Bruises and Bloodshed, by hauling them out of our Meetings and Galleries, &c. into the open Street, in order to their further Punishment by the Civil Magistrate, for their Opposition to our Institutions, &c. yet 'tis well known, how tenderly we have dealt with them, and with what great earnestness we have sought their Welfare, *says our depraved Quaker.*

News out of the North, p. 31.

Account of the Life of John Penman, p. 28, 32, 33, 53.

Good Counsel rejected, p. 35.

Tyranny and Hypocrisy, p. 15, &c.

Pen's Judas,

p. 18, 21, 35. Roger's Christian Quaker, in 4 Parts. Boyse's Quakers Wickedness, with Pen's Quakers Charity. Rich's Hidden Things, p. 15, 18. compared with p. 32. of their Nameless Answer to it.

Wherefore, suffer none to preach, teach or defend any Errors, or read Hereticks Books, neither admit John Wickliff, Nicholas Herford, Philip Re-
pindon, &c. (who are vehemently suspected of Heresy) unto the Office of Preaching, whilst they clear their Innocency before us, *says the Papist.*

Acts and Monuments, p. 432, 448, 506, 930, 992, 1633.

Yearly Paper of 1666. Christopher Taylor's Epistle of Caution, compared with the Second Days Meetings Letter to York Yearly

Meeting, concerning Richard Ransam. Rogers's Quakers divided, p. 14. and Christian Quaker distinguished from the Apostate and Innovator.

Acts and Monuments, p. 168, 992, 1076, 1514.

Yearly Paper of 1693. as cited in p. 38, 42, 43, of F. B.'s Seasonable Caveat, consonant to the Six Weeks Meetings Direction, the 30th Day of the 10th Month

Acts and Monuments, p. 11, 304, 1116.

And suffer no Divisions or Schisms amongst us, nor read Adversaries Books, neither admit *Richard Ransam*, nor any Woman Friend or Friends from *London* or *Essex*, to Travel with him to preach, but admonish him and them to return home, and be first reconciled (as we have done here in *London*) by condemning himself, for his disorderly breaking out against our Ministering Brethren, &c. since our depraved Ministers ought (whatever hath been their Gifts) to leave off Ministering till they be reconciled to the Church, *saith the Quakers.*

Meeting, concerning Richard Ransam. Rogers's Quakers divided, p. 14. and Christian Quaker distinguished from the Apostate and Innovator.

Also see, that no manner of Person from henceforth Print, or presume to bring, sell, receive or detain, any written or printed Book, Proposition, Position, Sentence, Word, Syllable, or Letter, which is, or shall hereafter, be made against the Faith Catholick, or against the Decrees, Laws and Ordinances of Holy Church, *saith the Papist.*

And as it hath for a long time been our Practice, to oversee such Books as are to be printed, to see that all our Monthly and Quarter Meetings respectively take notice of all Friends Books, that are or may be sent to them for that end; and if any out of the Unity of the Body of Friends, print, publish, or offer to sale, any that is not of Service for the Truth, or approved by Friends, we do *Warn and Charge* all Friends to beware, and take heed of having any Hand in printing, publishing, or spreading such Books or Writings, *saith the Quaker.*

1690, and Christopher Taylor's Epistle of Caution.

In pursuance of which Antichristian Injunctions, as the Pope and his Popelings have not stuck to falsify ancient Councils and Writings, by purging out such Parts of them, as discovered his Antichristian Usurpation and Cruelty.

So hath our Fox and his Foxlings in like manner, made no Bones to race out such Parts of our ancient Friends Books and Papers, as detected their Error, Apostacy and Tyranny. In Consequence of which Wickedness
See their Abuse of J. Whitehead's Letter, with their other most abominable Expulsions, under that Title, compared with their Paper of the 18th of the 6th Month 1693. Pilgrims Progress, p. 251. to 168.

As those pretendedly Holy Romish Priests judg'd it far better to suppress all publication of the lascivious Intrigues of their Monks, Friers and Nuns, than to expose them to the World, to the just Ignominy of those idle Professions, lest the Hereticks (as they call them) should make their Advantage of it.

So hath it been the practice of our pretendedly sanctify'd, Innocent and Harmless Quakers, to use all the deceitful Arts their Light within could furnish them with, to conceal the bodily Debaucheries (as well as Religious Corruptions) of their chief Teachers, by discouraging all Attempts of their Discovery, in order to their Repentance, lest their Opposers should detect their pretences to Infallibility by such Instances of their Imperfection; notwithstanding

as distracted for her publick Acknowledgment (of a Right-Hand-Man's of G. Whitehead's frequent use of her Person, before he went to exhort us in our publick Meetings at Lincoln) after her Repentance.

The Lord who hath thus advanced us to the Office of the See Apostolick, is our Witness, how we both Day and Night, revolving in our Mind, do cogitate nothing more, than how to satisfy the Parts of a good Pastor, in attending the Health and Cure of the Flock, insomuch as there is no one particular Sheep therein, so infected, so sick, and so far gone astray, who our desire is not to recover, seek and reduce into the Lord's Fold again, how much soever we have suffered by their Reproaches, saith the Romish Pope.

G. W.'s
Judgment
fix'd,
p. 354. as
cited p. 247.
of F. B.'s
Pilgrims
Progress.

Acts and
Monuments,
p. 604, 822,
1126, 1216,
1246, &c.

Consonant
to their
Practice to
F. Bagg, in
burning his
Papers in
his Defence,
for want of
Honesty to

Examine (as well as Ability to Answer) them, of which he in p.
134, 139. of his Picture of Quakerism, also most justly complaineth.

Acts and
Monuments,
p. 1933.

Witness G.
Good and J.
Skirm, and
their Friends
scrupulous
Superfrip-

And as I make my Appeal and Supplication a-
gainst this jealous, dividing, rending Spirit, that
hath appeared in Strife, &c. against thy Servants;
so thou knowest, O Lord, that as thou hast en-
dowed me with a Christian Spirit, and with Faith,
Patience and Rejoycing under all my Sufferings,
thou hast endowed me also with the Spirit of
Righteous Judgment, Understanding and Zeal, in
defence of thy Gospel, *Amen, Amen, saith the Soul of*
George Whitehead, our present City Quaker Pope.

Wherefore, since this *Martin Luther* contemp-
tuously continues to expose our Holiness, by his
Heretical Books, we Will and Command, under
the Virtue of Holy Obedience, that you strait-
ly burn, or cause to be burned, his Errors, in the
sight of the Clergy, under the penalty of our high
Displeasure, *says the Romish Pope.*

And as we have Time after Time commanded
Henry Pickworth to make away his reflectious Book
against our Holy Order, which he still contemp-
tuously refuses; so we exhort thee *Thomas Robin-*
son to burn, or see *Henry Pickworth* burn (or some
otherways make away) the same, as he expects to
get on with his Marriage amongst us, *says George*
Whitehead, our City Quaker Pope.

In pursuance of which Antichristian Exhorta-
tions, as the *Popish* Bigots are so strict in the Ob-
servation of their *Popish* Rules, as that they will
have Ashes on *Ash-Wednesday*, though they act ne-
ver so much Wickedness at Night; refuse to eat
Flesh on *Fridays* for Conscience-sake, though they
scruple not to Swear, Drink and Dice all the
Nighr.

So have I known of our starch'd *Quakers*, who,
though they would not transgress their *Fox's* and
Whitehead's Rules, in buying Tythe-Corn of a
Priest; call First-Day, *Sunday*; a Steeple-House,
a Church; say *You* for *Thou*; Thank ye, for Fa-
vours received; wear a needless Button; or take
an

an Oath to end Strife between Man and Man for Conscience-sake, whatever any suffered for want of it: Will not only not stick to buy stolen Corn, &c. of Mens Sons and Servants, but also cheat you in Bargains and Bills of Account most unmercifully, if not well look'd to, wherein they as certainly come off scot-free, as they are surely severely censured for the least Omission of those their Apostles Impertinences.

upon our Complaint to them, for which our Friend John Penyman, in p. 109. of the Account of his Life, most justly exposed them.

Thus as Ignorance in the Church of Rome passeth for Christian Simplicity, in favour whereof they attribute, *Blessed are the Poor in Spirit, &c.* to persuade their Voraries to lay by the use of their Reason, the better to chouse them into a Subjection to their Innovations, and pick their Pockets for their Indulgences.

So nothing is more cry'd out on by our Quaker Bigots, than the Exercise of our Rational Faculties, in our detection of their Impertinencies, to enslave us the more easily, through our Stupidity; in favour whereof, as they call loudly upon us to exclude the Reason, the Wisdom, and the Jealousy, and have our Eye to the Brethren, that if we don't see, we may follow them that do; under pretence, that as we must be Fools for Christ's sake, Wisdom will undo us, for which cause we must not only keep down the Wise part, but also come to despise it. In order whereto

Rogers's Preface to his Christian Quaker, comp. with part 4. p. 33. of his Book, together with p. 7. of G. W.'s Accuser, and p. 139. of Fox's Select Epistles, and p. 25. of Eccles's Musick Lecture.

Consider, That as without the Church there can be no Salvation, so let not Vain-Glory have the upper Hand: Nor do thou *Hugh Latimor* be wise in your own Conceit, but humiliate your self, captivate your Understanding, and submit your self to the Church's Determination, that we may not be forced to do all we may do against you, *saieth the Papist.*

See W. Pen's
Note, as
cited p. 25.
of Tyranny
and Hypo-
crisy.

Cole's Whore
unveil'd.

p. 18.

Yearly Epist.

of Anno

1666.

G. W.'s Manuscript, with his several Letters to Tho. Robinson
and my self in their Orders behalf. Compared with F. B.'s Proofs,
in the Preface to his Pilgrims Progress, &c.

Acts and
Monuments,

p. 29, 137,

151, 421,

149, 196.

Fox's Doctri-
nal Works.

Select Epist.

p. 266.

Yearly Pa-
per of Anno
1693.

Whitehead's
Manuscript

in the Or-
ders behalf.

Vindiciæ

Verit. p. 2.

News from

New-Rome,

p. 51.

And as we own, there is no Salvation out of
the true Church, (which we know ours to be) so
let not vain Conceit puff thee up, nor abound in thy
own Sense *Henry Pickworth*, but take Shame to thy
self, and depend not on thy own Wisdom, but meek-
ly submit thy self to our Elders Determination; it
being abominable Pride in any particular, not to
admit the Church's Judgment to take place against
their private one, &c. that we may not be for-
ced to exercise our Authority in thy Exclusion out
of our Holy Unity, *saieth the Quaker*.

Thus after the Pope's Catholick Religion, as a
Christian Man is defined to be one that is bap-
tized in the *Latin Tongue* comes to Church, keeps
Fasting-Days, comes under *Benedicite*, does Penance,
hears Mass, sets up Candles, creeps to the Cross,
takes Holy Bread, goes on Procession and Pilgri-
mage, carries Palms, takes Ashes, Fasts *Ember-*
Weeks, *Rogation-Days* and *Vigils*, buys Pardons,
lives a strait and severe Life, wears brown and sad
coloured Cloaths, according to his sadness, receives
the Pope for his supream Head, and obeys his
Laws without wavering, none of which he will
repeal to honour a King.

So in like manner is one a true Christian, ac-
cording to our depraved *Quaker* Catholick Sect,
who refuses to pay Tythes, denies to give Money
towards setting forth the Militia, renounces the use
of defensive Arms, refrains to wear Skimming-
dish Hats, Slit-peak Waistcoats, Head-Coif Lace,
Boot-hose Tops, needless Buttons, denies lawful
Oaths, refuses to uncover his Head, or bow his
Body to his Superiors, strictly keeps to his *Thee*
and *Thou*, renounces the Lord's Supper with Bread
and Wine as Unchristian, keeps a close Disci-
pline, owns *G. Fox* to be ordained in the place of
Moses as the Lord's Anointed, to institute Womens
Meetings, and obey his Orders without wavering,

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none of which as they see cause to retract, they Tyranny cannot dispence with the breach of any of them, and Hypo- though we lose our Lives by our subjection to crisy, p. them, being well satisfied, that their Friends Mean- 72. ings were found.

Penyman's
Life.

Bourignon's Warnings, p. 62.

Thus as Superstition is said to creep in by *Popish Acts and Monks*, through their Ignorance of our free Justification by Faith in Jesus Christ; being yoked and tied in all their Doings to certain prescript Rules and formal Observations of the Pope's Invention, in Watching, in Sleeping, in Eating, in Rising, in Praying, in Walking, in Talking, in Looking, in Tasting, in Touching, in Handling, in their Gestures and Vestures, &c. whereby instead of persevering in the true Faith above-mentioned, they came to swim in Superstition and Pharisaical Hypocrisy, till they had lost both Religion and Sense.

So as those Noncons among us, of Fox's Order, are in like manner yoked and tied in all their Preachments and Practices, by prescript Rules and formal Impertinencies of his devising, under pretence of the Spirit; 'tis no great wonder, that instead of a growth of the Article of our free Justification by Faith in Christ Crucify'd, &c. they should only grow, in the first, second, third and fourth Day, Thou and Thee, Yea and Nay, with their other such Singularities, wherein they (with their Monkish Predecessors) pride themselves, till they have so far lost Christ's Religion, as that they have also with them in great Measure, lost both Christianity and their Wits. In further proof whereof

See his Do-
ctrinal
Works.
Compared
with his Se-
lect Epistles,
p. 13, 148,
274, 277.
Together
with their
Morning
Meetings in
order to the
right dispo-
sure of their
ministring
Friends Ser-

vices, lest the Spirit should confound them, by not doing it so regularly. Compared with their learned Friends Subscription of his Letter to John Steeple-House at the Sign of the Superstitious Thing in Sixth-Day-Street, through his Foxonian Notion of the Unrighteousness to direct it To John Church at the Sign of the Cardinal's Cap in Friday Street; whereby as he had like to have crack'd the Post-Master's Brains to find out the Person he aim'd at, he shew'd himself not over stock'd with Sense.

We.

White's Way.

We affirm, That as good Works are the meritorious Cause of our Justification, (i. e. such as the Church hath enjoyn'd) so we expect Salvation by performing them, and not by Christ alone without them, *saith the Papist.*

Fisher's Rusticus Academicos,

Ep. p. 5.

Book p. 8,

20, 50, 51.

Acts and Monuments,

p. 1521.

See Pen's

Apostate Incendiary, p. 9, 16, 17.

Richardson's Ingredients,

p. 3, &c.

Tyranny and

Hypocrisy, p. 25, &c.

Compared with their Friend Morris's Letter to J. W. mentioned under the Head of their Imposition.

Acts and Monuments,

p. 1481.

Mask taken of, as cited

p. 36. of

F. B.'s News

from New-

Rome, com-

pared with

J. W.'s Ang.

Flag. p. 142.

and Elwood's

Truth de-

fended.

* Some of which Holy Ones broke in Debt, others died in Goal for Non-payment, one was hang'd for Felony, another drown'd, another cut his own Throat, another hang'd himself, another went dis-

traffed,

And as good Works are the meritorious Cause of our Justification, so we expect to be saved by such, as Christ (meaning the Light within) works in us, and not by what he hath done or suffered in his own Person without us, *saith the Quaker.*

'Tis a Toy that you have found out of your own Head, as though a Man not believing as the Church believes were of the Church, *saith the Papist.*

And 'tis in vain for any to pretend to be a Member of the Church, who doth not believe as the true Church believes. (For which Cause we can't sign a Certificate in thy Favour Henry Pickworth, since thou neither believes in our Order against First Cousens Marriage, nor hath condemn'd thy self for thy disbelief therein) *saith the Quaker.*

Wherefore, pray observe the evil Luck of such as favoured not our Religion; and again, the good Hap and Prosperity of the Queen's Highness (i. e. Queen Mary) because she does, *saith the Papist.*

And pray observe the evil Luck of Rogers, Bugg, Perrot, Wilkinson and Penyman, &c. who opposed our Gospel Orders, &c. and again, the good Hap of Pen, Atkinson, Antrobus, Warrin, Willowby, Rust, Pinder, Leacock, Thurston, Langborne, Smith, Cater, Plumstead and Sandiland, &c. * who wrote and preach'd powerfully in behalf of them; for which Cause we prophesy, That thou Henry Pickworth will also come to Nought in this World, and be Damn'd in the next, *saith the Quaker.*

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strack'd, another broke his Neck, one was for dabling with his Friend Jobson's Maid, another was catch'd picking up Whores in the Street; wherefore, as the Lord my God hath been graciously pleas'd to add as many Hundreds of Pounds to my Substance in this World, as there is Years since the Death of King William, when they first began to predict my Downfall, as an encouragement to me to wish they may go on as many more at that rate; so I doubt not but that the same God will, for his Son Jesus's sake, be graciously pleas'd to save my Soul in the next, when they shall have their Portion with their Brethren the false Prophets, the Divine John foretells of, in the place they bequeath me, if not prevented by their timely Repentance.

For which cause, they are Madmen, Fools and *Asss and Brainless, &c.* that oppose our Church, *saith the Monuments, Papist.*

And they are Mad or Craiz'd in their Intellectuals who oppose ours, *saith the Quaker.*
p. 1631.
Docwray's Apost. Conscience, part
I. p. 19. Tyranny and Hypocrisy, p. 7. Account of the Life of John Penymen, p. 26, 29, 122, 217, &c. Pilgrims Progress, p. 301, &c. Boyle's Quakers Wickedness. Forgetting that they are all distracted or worse, if their Friend Ann Trapnell may be credited in the Relation she gives of them, as cited p. 146. of G. W.'s Truth prevalent.

The Reason why our Church of Rome is the *See A. S. the true Church*, is its Visibilty and Infallibility, and *Jesuit's Power of working Miracles*, out of which is no *Account, as Salvation, saith the Papist.*

cited in F. B.'s Preface to his Pilgrims Progress.

And as our Church is both Visible and Infallible, in which many such Miracles have been *Whore unwrought (though we don't glory in them) so ours veil'd, p. 16, &c.* is the only true Church, out of which none can be *Fox's Journal, p. 376.*

Eccles's Quakers Challenge.

The Protestant Ministers are Intruders, Thieves, *A. S. the Je- Robbers, Hypocrites, ravenous Wolves, Murthe- suit, see cap. rers, Sons of Belial, false Prophets, and Priests of Baal, &c. says the Papist.*

14. of his Reconciler of Religions,
 The

See my Proofs under the Head of their Rallery, compared with G. W.'s Letter to G. K. The Episcopal Ministers, &c. who oppose our Doctrines, are not only Thieves, Robbers, Hypocrites, ravenous Wolves, Bears, Murtherers, Sons of Belial, false Prophets, &c. but also a parcel of venomous, obnoxious, creeping, skulking Vermin, *saith the Quaker.*
as cited p. 201. of F. B.'s *Pilgrims Progress*, &c.

A. S. the Jesuit, ibid. Your Bible is a brazen-fac'd Book, an unjust and perverse Bible, and not the Word of the Lord, or any certain Rule, as you represent it, *saith the Papist.*

Fisher's Works. Way to the Kingdom, p. 4. The Bible is a *Lesbian Rule*, Nose of Wax, rotten Foundation, and in no Sense the Word of God, but dangerous for ignorant People to read, *saith the Quaker.*

Bayly's Works, p. 295. Fox's Great Myst. p. 246. Truths Defence, p. 101. Mene Tekel, and Whitehead's Rambling Pilgrim, p. 44. Ithmael, &c. cast out, p. 14, &c.

Acts and Monuments, p. 326. But as for our Books, we have justly entitled them, *Evangelium Eternum, Evangelium Spiritus Sancti, the everlasting Gospel, the Gospel of the Holy Ghost, &c. saith the Papist.*

Fox's Several Papers, printed 1671. Title of Christ. And we have also as justly entitled ours, *The Everlasting Gospel, True and Everlasting Rule, Truth and Innocency, Truth Prevalent, Truth Triumphant, Banner of Love, The Word of the Lord, and the Word of the Lord to Zion, &c. saith the Quaker.*

Taylor's Epistle. Together with those several Titles referr'd to in p. 30. of F. B.'s Prologue and Introduction to his Picture of Quakerism, p. 21.

Acts and Monuments, p. 777. When we kneel or pray to Images, we never Worship the dead Images, but the Things they represent, *saith the Papist.*

Whitehead's Innocency, p. 18. And when we kneeled or prostrated our selves before our great Apostle Fox, we never ador'd the Person of George Fox, but the Life of Christ within him. Wherefore, why might not Micaiah's Mother be a Verruous Woman, as George Fox said, though

though she worshipped Images, since as she dedi- *Answer to*
 cated the Silver to the Lord, what she did, she *Hidden*
 did to the Lord, saith the Quaker. *Things, p.*

Richardson's Ingredients. Compared with p. 530. of Barclay's Apo- *34.*
 logy, of the 4th Edition, to their own contradiction.

Whereas you say, *Christians eat Christ's Body Spi-* *Acts and*
ritually, in their receiving the Lord's Supper, &c. Mon. p.
 that is but a blind shift or descant, for we in the *1845, 1961.*
 Sacrament really, carnally and substantially eat it,
 saith the Papist.

And whereas you say, *You eat Christ's Body by Quakers Re-*
Faith in the same, as it is circumscrib'd or limited in sige fix'd.
that Heaven which is above, and out of every Man on Fox's Seve-
Earth. We do on the contrary assert, That as his ral Papers,
Body is not so circumscrib'd, we really and substantially printed
eat it, as we feel it within us, saith the Quaker. 1671, p. 61.
Compared
 with his Great Mystery, in the pages mentioned under the Head of
 their Error.

In pursuance of which Impertinence, as the Ro- *Frauds of*
manists seldom take any place of Scripture in the *Romish*
 Literal Sense, besides their Sacramental Words, *Monks, p.*
Hoc est Corpus Meum, This is my Body ; where they 285.
 keep to the Literal Sense most obstinately.

So how averse soever our depraved Quakers are Fox's Great
 from taking Christ's Command, *Do this in remem-* *Mystery,*
brance of me, &c. according to their true Literal *with his*
 Sense ; *Know ye not that Christ is in you, &c.* they *Profelytes*
 will stick to and understand in their Literal gross *several De-*
 Sense most tenaciously. In favour of which Ab- *sences of it,*
heretofore
notified un-
 der the Head of their Inconsistency, &c.

As the Papists in setting forth their fine Pulpit *Frauds of*
 Thoughts, seek to back them by some Text of *Romish*
 Scripture that seems to favour them, to which for *Monks, p.*
 the most part as they give a forc'd Turn, or most *287, 281.*
 grossly pervert it, they commonly quote nothing
 but Ends and Scraps of Verses, without telling
 what

what goes before, follows after, or where to find what they quote.

*See their
Perversion
of -----*

*in their E-
pistle of An-
no 1666,
with those
mentioned in
p. 92. of F.
B.'s Narra-
tive, compared with W. Pen's Spirit of Truth, in Defence of G.
F.'s Perversions of Holy Writ.*

So our *Foxonian* Preachers, in setting forth their fine *Quaker* Thoughts in honour of their Impertinences, in like manner attempt to prove them by some Text of Scripture, to which for the most part they not only give a forc'd Turn, but also often pervert the Text, as well as put us off with an End or Scrap of a Verse, without telling us what goes before, follows after, or where to find what they quote.

*Frauds of
Romish
Monks, p.
301.*

And when those *Papish* Missioners have furnish'd themselves with a good Stock of Sermons upon different Subjects, they forthwith send to *Rome*, and demand a Mission of the Pope, to go and preach them in such Towns and Provinces as they design for.

*Witness Jos.
Rogers, now
or late of
Great Mar-
kam in Not-
tingham-
shire, who
being big*

So do our *Quaker* Preachers (after they have got a good Stock of such Subjects from their Light within, as they have a mind to preach) in like manner repair to *London*, to request *George Whitehead*, our present City *Quaker* Pope's Allowance, to preach them in such Towns and Countries as they are disposed for.

*with such Foxonian Nations, as the poor Quaker Ministers in Hol-
land and Switzerland, &c. now ignorantly suffer for, told me, (when
I last saw him in London) That as he had much in his Mind to our
Friends in those parts, he knew nothing to hinder his design'd Vi-
sitation of them, but the want of G. Whitehead's Allowance, which
as he was then just going to sollicite for, he afterwards told me,
he had obtained it accordingly, to his no small Consolation.*

*Frauds of
Romish
Monks, p.
301.*

In defence of which Absurdities, as it is observed to be the *Papists* Method, 1. To falsly gather, 2. Perversely recite, 3. Craftily handle, 4. Maliciously mangle, 5. Unrighteously add or diminish, and 6. Most wickedly wrest to a wrong meaning, the Books of such Protestants as they pretend to Answer.

So

So have our depraved *Quakers* in like manner, to my knowledge, been justly charged with avoiding all solid Answers, by some petty Cavil, in

1. Confessing what they deny with an idle Distinction.

2. Acknowledge their Opponents Charges, by saying nothing, or what's nought to the purpose.

3. Use some Deceit in their Terms of Denial, which every Reader cannot discover.

Or 4. Take occasion from some Circumstance, perhaps not rightly placed, to deny the whole Matter; amongst other such evasive Devices to conceal their

Corruptions. In a deep Sense whereof, I conclude, That as there is no way to work them out of their lurking Holes, than Authoritatively sum-

moning them to a fair Hearing in such Verbal Conferences as they appear most afraid of, notwithstanding their ancient Demands of them; so in order thereto I must tell them,

Wherein his chief Strength consists in such deceitful Shifts, as my self, amongst others hath well observed.

That as the depraved Church of Rome lost the Power and Wisdom of God (the ancient Christians witnessed) by such deceitful Devices, when they fell to Wrangling and Jangling about the Observation of *Easter*, Number of Fasting-Days, Re-

baptism of Hereticks, &c. till they not only envied and derided one another, in calling each other *Hereticks*, *Apostates*, *Atheists*, &c. but also finally excommunicated and persecuted one another, according to *Francis Howgil's* Relation.

They by forsaking their Primitive Principle of the Spirit of God, through their Advancement of their *Fox's* erring Dictates in the place of it, not only in like manner fell on to Quarrel one with another, about their pretended holy, decent and comely Orders, Womens Meetings, and formal Affirmations, &c. but also proceeded so far in their Enmity against each other, as first, To call one another *Dark*, *Separate*, *Canker'd*, *Apostate Spirits*, *Devil-driven*, *Dungy Gods*, betraying *Judas's*; and then to Excommunicate, Persecute and Abuse one

another,

†

So

See p. 450. to p. 455. of F. Howgil's Collection.

See p. 450. to p. 455. of F. Howgil's Collection.

See p. 450. to p. 455. of F. Howgil's Collection.

See p. 450. to p. 455. of F. Howgil's Collection.

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See p. 450. to p. 455. of F. Howgil's Collection.

another, as afore-notified ; notwithstanding all which, both assume the Confidence to claim Christ, his Apostles and Followers in all Ages, as their Patrons against their Opposers. In pursuance whereof

Acts and Monuments,
p. 1338,
1339.

Fraud, &c.
p. 27. 4th
part.

See Pen's No Cross no Crown.

Treatise of Oaths.

Barclay's Apol.

Fox's Primer for all Doctors and Scholars.

Epistle to be read in Churches.

Quakers Challenge.

Bugg's Pilgrims Progress, p. 255.

Fox's Journal, p. 467.

Sober Reply to Norfolk and Suffolk Petitions,

p. 14.

Innocency with her open Face,

p. 30.

Come forth St. Austin, come forth St. Ambrose, Hierom, Gregory and Chrysostome, &c. Now Dance Christ, now Dance Peter, now Dance Paul, Austin, Ambrose and Hierom, &c. against those Hereticks, says the Papist, till the Preacher and his Pulpit hath come tumbling headlong together.

So as Christ, his Apostles, Martyrs and Confessors in all Ages are manifestly ours ; *Come ye Episcopalians, come ye Presbyterians, come ye Independents, come ye Baptists, come out of your Holes, come out of your Dens, and let's hear how you do Sing. Come forth Matthew Coffin, come Jeremiah Ives, come William Barnit, come Thomas Vincent, Lamb, Porter, and Muggleton the Sorcerer, with you Jesuits, Priests, Monks, Friars, Star-Gazers, and all the Devils Conjurers. Howl ye Papists, howl, howl, howl ye Priests, howl ye Baptists ; Woes, Judgments, Plagues and Torments will assuredly come upon you,* says the Quaker ; till they have (with their afore-mentioned Predecessors) in like manner foil'd themselves to Death by their Babblements *. Yet (will they pretend, that as the least Member of their Church hath Power to judge of Hearts, Ears and Lips of Apostles, Ministers and Messengers, &c.) we must be imposed on to believe, That there is no other Sociery of profess'd Christians in the whole Universe, so remote from the Papists as theirs is, though none in the World are in Doctrine, Discipline and Practice become so exactly like them, through the Enemies Transformations, for want of subjecting those that were the occasion

* *Witness Michael Russel, together with their great Patron Fox, the first of which as he was struck with Death within, the other met with the same Fate as he came out of their Gallery, as I am credibly informed.*

tion of it, to a timely Examination in a free Conference, according to their ancient Pretensions and true Friends Solicitations. *Those that would see more of our Quaker Popery, may peruse William Rogers's Christian Quaker, in 5 parts, with the other parts since published, together with his Quakers divided, first and second part, and there find enough in confirmation of these my Charges on this occasion.*

Wherefore as God hath a Time to judge the Great Whore, according to *Revelations xvii.* when the Time of his Judgments comes upon the Earth, he begins with his own House first, and so with that which hath taken upon it to separate from *Babylon*, to see what he can find of *Babylon* therein, and he will judge that, before he fall upon the Great Body of the Mystery of Iniquity, according to *1 Pet. iv. 17. Heb. x. 30, &c.* if their long mournful Friend *Isaac Penington* may be credited.

Inasmuch as we have found a great deal of *Babylon* in those our pretendedly most reformed Protestant Quakers, we have from those their own alleged Texts, (compared with the *Ezek. ix.*) great Cause to fear, he will begin with them in the first place, according to the Christian Prophecies of many others of their true Friends, besides this *Isaac Penington*: Which, since they liked not my Collection, with Relation to others, I shall present them with a short Catalogue of concerning themselves, to see if they can meet with any better Treatment from their Hands, (as they are more than I am obliged to, with relation to the Proof of my Twenty Charges) one would think they should, they look so like one of their beloved Popish Works of Supererogation; in order where-
to, *First,*

To pass by those several Nameless ones in the *Several Tracts*, and *Account of the Life of John Penymann*, (all which shall be most surely fulfilled in their Season) that of our Friend *John Perrot*, as set forth in a Prophetick Treatise of his, printed in 1682, a little before his Expiration, (concerning the Empires of Greece and Germany, together with the Kingdoms of France, Spain and England) as he

was the first that was preserved in his Christian Testimony against their Depravity, through the utmost Effects of their Church Tyranny, he shall have the first place in this my Collection, who in a Sense of their Falshood, Idolatry, Pride, Hypocrisy, Apostacy and Cruelty, was made to pronounce the Lord's just Judgment against those who had once been his Sanctuary, as follows.

‘ Wo, wo, unto the Sanctuary of the Lord,
 ‘ for it is polluted ; Wo to the Mountain of the
 ‘ Lord, for it is at ease ; the Habitation where the
 ‘ God of *Jacob* should dwell, is become the Habitation of Devils ; the Day is coming that it shall
 ‘ be plowed like a Field ; and the Families of the
 ‘ Mountain shall Worship apart, yea, every one
 ‘ apart, and their Wives apart : Behold, a Desolation is coming from the four Winds, which
 ‘ shall scatter the Inhabitants of the Mountain, because they trusted in themselves, and not in the
 ‘ Lord ; they thought that their Mountain should
 ‘ be their Safety in the Day of Trouble, but lying Vanities shall not deliver in that Day ; neither shall taking the Lord's Name in vain be a
 ‘ Refuge ; for they have gone astray from the
 ‘ Ways of the Lord ; every one walks in and
 ‘ loves his own Way, and is gone a Whoring after other Gods ; their Covetousness is their Delight ; they walk not in the Truth, neither do
 ‘ they love it, but Deceit is their covering all the
 ‘ Day long ; they profess and draw near to the
 ‘ Holy One in Words, but their Hearts are far
 ‘ from him ; they walk craftily with their Neighbour, and deal deceitfully with their Friend, and
 ‘ make the Profession of the Lord's Holiness their covering ; they fill their Mouths with vain
 ‘ Words, and condemn the Things which they do,
 ‘ and yet hate him that reproves in the Gate ;
 ‘ shall not the Lord visit for these Things ; shall
 ‘ not the Holy One take Vengeance suddenly ; for
 ‘ the Pride of their Hearts, their Foolish Imaginations, and their Spiritual Idolatry in High
 ‘ Places ; which would constrain the Lord to their
 ‘ Mountain, and the Holy One to their Habitation ;

ons ;

' ons; is he not the God of the whole Earth ?
 ' Shall Men limit his Spirit, or teach him to un-
 ' derstand, who is the Fountain of Wisdom ?
 ' Surely no : The Time was when thou wast a
 ' small People, and little in thine own Eyes; thou
 ' didst walk in Simplicity; Innocency was thy
 ' Covering, and Lowliness of Mind became thy
 ' Habitation; Truth in the inward Parts was thy
 ' Delight, and the Lord rejoyced to do his Plant
 ' good, and to bless it, and increase it, that it
 ' might flourish, and bring forth good Fruit; but
 ' when the Time came that he expected Fruit,
 ' behold nothing but Barrenness, and Deadness,
 ' and wild Grapes; what shall the Lord do to
 ' this his Plant ? He will prune it and dress it,
 ' and cut off all the dead and * barren Branches, and * Such as
 ' those that bring forth wild Grapes, and graft other G. F. and
 ' Branches in; a Day of Vengeance from the Lord G. W. with
 ' is coming, which shall try all Flesh, and it shall their deprave-
 ' begin at the Lord's Sanctuary first: Wo, wo, ved Collegues
 ' unto those that have known the Way of Truth, of the Se-
 ' and have not walked answerable to it, but have cond Days
 ' made Deceit their Covering, and have walked Meeting,
 ' like careless Daughters, at ease in the Flesh; the whom the
 ' Lord will visit with Wrath; he will overturn, Lord hath
 ' overturn the deceitful Mourners of the Sanctu- already be-
 ' ary; the weeping and sighing Women shall not gan to pro-
 ' prevail in that Day, which make a Noise for Va- voke to Jea-
 ' nity, and hang down their Heads for an Hour, lousy, by a
 ' like a Bulrush, in Deceit; those Things are an People that
 ' Abomination to the Lord, and his Soul hates are no Peo-
 ' them; he will surely be aveng'd on such a Peo- ple, who
 ' ple as this, the Prophaners of his holy Name; shall take the
 ' with much more to this purpose; all which as he Crown from
 ' often declared his belief of in his Life, so he died off their
 ' in Faith of the Truth of it. Heads, and
 leave them
 contemptible,

as divers of their true Friends have foretold them.

The next is our truly worthy Friend, (and ho-
 nest John Perrot's Supporter) Robert Rich, a confi-
 derable Merchant, and one of the eminentest Qua-

See his said
Prophetick
Testimony in
his Book
of Letters,
printed in
Anno 1669,
and reprint-
ed 1676, as
cited in John
Penyman's
several

Traits, and F. Bugg's Pilgrims Progress, of the 2d Edit.

kers in London, who, as he stood by the said John Perrot, and deeply suffered with him in all his Distresses, he also worthily reigns with him over their Persecutors, by his Prophetick Testimony of their Downfall; wherein, after he had sorrowfully complained of the Spirit of Antichrist in George Fox, as what would needs wrest from him what he was not willing to part withal [to wit, his Conscience] under no less penalty than Excommunication, he tells us,

* See Charles
Marthal's
Prophetick
Testimony
hereafter
cited, com-
pared with
the Confusi-
ons now a-
mongst them,
in further
proof of the
Truth of this
our Friends
Prophetick
Declaration,
by all which
notwith-
standing
they (like

the Old World) will take no Warning, I fear, whilst the Deluge of Judgments foretold off overtake them.

' I have long seen the Abomination that mak-
' eth desolate, standing amongst the Quakers;
' wherefore hear the Word of the Lord, ye Ru-
' lers of Sodom, and People of Gomorrah, 'tis that
' Spirit of Antichrist that hath encompassed your
' Jerusalem about, as with Armies, by which we
' know, the Destruction thereof draweth nigh;
' finally, 'tis that Spirit of Wickedness, in the
' Form of Righteousness, that hath already torn
' your Crown from off your Heads, and discover-
' ed your Secret Parts, * so that the Scab of Con-
' tention and Strife is seen, that will never leave or
' cease to divide you, till the Name of a Quaker be-
' come a Hiss and a Scorn amongst the Nations; and
' you that for your vast Number of your Tribes,
' have seem'd to magnifie your selves in your in-
' crease of Children; Wo be to you that now
' give Suck, and take so much pains to add to
' your Sect; for behold, in one Day, Loss of
' Children and Widowhood shall come upon you:
' For of this I am most certain, That a bitter ly-
' ing and persecuting proud Spirit inhabits your Tents;
' which Babilonish Garment hath long been seen to
' lie hid amongst that Tribe call'd the Ministry and
' Leaders of the Quakers. Even such Spiritual
' Wickedness, which if practis'd amongst the
' Presbyterians or Independents, &c. (who ye dis-
own,

' own, and can see nothing that is Good in) they
 ' would abhor themselves therein ; which you, as
 ' with a Whore's Forehead, boldly maintain and
 ' defend ; you are in truth those that justify your
 ' selves before Men, but God knoweth your
 ' Hearts, † and the Day is at hand, even at the Door, † Which Day
 ' which will discover, reveal and preach, as upon the is now come,
 ' House Tops, many and great Abominations which yet say I, O !
 ' lie hid amongst you, that so you may be judged ac- that they
 ' cording to your Deeds. could see

and be sensi-
 ble thereof, and humbly bow themselves under the Hand of God,
 in true Contrition of Soul, for their great Provocations, that his
 threatned Vengeance, if possible, might be averted, as they have of-
 ten been advised.

' I am constrain'd, contrary to my Nature, to
 ' plead like a Man of Contention, against this
 ' proud, pharisaical and perverse Generation ; this
 ' Leviathan and crooked Serpent, in whose No-
 ' strils (unless a Hook be put) would swallow not
 ' only the Rivers, but also the very Sea into him-
 ' self, viz. receive all, though never so Unclean
 ' in Heart and Spirit, if outwardly they will but
 ' own him, receive his † Mark, and walk in out- † Thee and
 ' ward Observation and Shew conformable to Thou, Yea
 ' them, who, while they profess themselves free and Nay,
 ' from Sin, and being the only Children of God, Plain Cloths,
 ' are notwithstanding found bitter Persecutors of the with other
 ' Truth, and Enemies to the Unction, the anointed such essential
 ' One, in whomsoever he doth appear, thereby rendring points of our
 ' themselves guilty of all the innocent Blood which depraved
 ' hath been spilt, from the Blood of righteous A- Quaker Ho-
 ' bel even to this Day ; all which Blood cries aloud linefs, in
 ' for Vengeance upon the well-favour'd Harlot, their Con-
 ' Mystery, Babilon, who in the Golden Cups of stancy
 ' goodly shew of an outward Profession, hath in- whereto they
 ' wardly (with a bitter, ravening and devouring chiefly value
 ' Spirit) made her self Drunk with the Blood of themselves.
 ' the Saints and Martyrs of Jesus, accounting and
 ' calling such as (like Caleb and Joshua) mind not
 ' their own Reputation, Name or Fame, in com-
 ' parison of their Duty to God and his People,

* As it already hath begun to do in their cowardly Defence to defend themselves from my just Charges at their Yearly Meeting in Anno 1709, &c. wherein, as I beheld the Sinners in Zion to be afraid, and the Heart of the Hypocrite to tremble, in order to their predicted down-

fall; so the same brings to Mind a Dream of this our ancient Friend Robert Rich, concerning George Fox their Patron in Anno 1655, whom the Lord having previously shown him to be a Star fall'n from Heaven: He thought he was a Hunting a Fox with Hounds, till he ran into a great City, where they being at a Loss to find him, he at length espied him in a private Corner, at which he falling a Whooping and Hallowing in his Sleep, a Dog Blood-red, as he thought, ran the Fox quite out of his retiring Place, upon which he awoke; I hope it will not be long e'er the Red Dog be well known, that unkennels the Fox represented to him.

Ranters, Atheists, Blasphemers, Devils, &c. so they may wound the Truth, and slay the innocent Defenders thereof; whose harmless Souls I see lying under the Altar of Truth, sorely oppressed for their Testimony thereunto, and crying out, How long, Lord God, Holy and True, will it be e'er thou dost judge and revenge our Blood; for whose Elest sake the God of my Salvation will arise, and behold Enmity, Lies, Falshood, &c. even that Spirit of Wickedness, will surely fly, hide it self and sink again into the * Bottomless Pit from whence it came; with more to this purpose, After which he further tells them,

That as their bitter Spirit, like Baalam's of Old, hath led them to Curse whom God will Bless, and bring over them, they must fall, and with Haman, Saul and Herod, be ensnared and taken, even in the same Pit of cruel Deceit which they have digged for their innocent Brethren. So thus far, says he, I am clear from the Blood of all Men, in that I have not ceas'd, both by Words and Writing, to forewarn of the coming of this Antichrist among the Quakers, who (tho' for their Shew and Numbers have been as the Stars of Heaven) are for their Pride and Enmity to be cast down, whose Fall is the Riches of the World."

The which, as they had done well, say I, to have timely weigh'd and considered, in order to their true Repentance, to avert those threatned

Judge

Judgments, so I must remind them of others of their approved Friends Prophetick Testimonies to the same purpose. In pursuance whereof, That of our Friend *Thomas Upsher*, in a certain Manuscript of his lately brought to my Hand, directed *To Friends in Ireland and elsewhere*, under the Title of *A mournful Word to the merry hearted in Zion*, dated *Dublin, the 15th of the 3d Month 1699*, shall have the next place in this my Collection. Wherein, after he hath in reference to *Luke vi. 25.* amongst other Scripture Texts, severely reprehended our depraved Brethren, for the foolish Talking, Laughing and Jestings that is amongst them, he truly tells them,

‘ That as they have taken up their Rest too soon, the Lord is about to disturb them, and rouse them up out of their false Security ; for I proclaim, *says he*, in the Lord’s Power, that the Time hastens and draws on apace, that Judgment shall eminently and searchingly begin at the House of God, in his Sanctuary, amongst his People, that are peculiarly call’d by his Name ; and the Unfaithful, the Hypocrite and Rotten-hearted shall Tremble, with the shaking Horror of his searching Judgments, insomuch as the very Pillars of their House shall Tremble. In a deep Sense whereof he further tells them,

Sad News for G. W. J. F. W. B. and J. W. with the rest of that de-

ceitful Tribe of the Second Days Meeting, who as they have been prov’d Unfaithful, Hypocritical and Rotten-hearted to purpose, may well expect that shaking Horror, &c. herein foretold of, to be their Portion, from what of that Nature has already been observed to attend them.

‘ They shall Weep and Mourn in solitary Places, and strew their Tears in secret Corners, if that they are not willing to come out to Judgment, at the Sound and Alarm of the Trumpet of his Eternal Word ; and take warning, be humbled, and cry mightily Day and Night before the Lord, that he may take Vengeance speedily upon that idle Spirit that is amongst them : ”

with much more to this purpose. In Confirmation whereof,

He further declares, That he was under a necessity to remind them, of the late Prophecy of that Ancient, Eminent and Faithful Messenger and Minister of Jesus Christ, *William Edmundson* in *Dublin* at this Half-Years Meeting, *That a dreadful Day of Distress was hastening on apace, and should surely come to pass, in which the Lord would Dung the Ground in this and other Nations, with the Carcasses of Men, as well as shake the fair and lofty Buildings of many, with the pleasant Things they delighted in, as surely as ever it was spoken.* Because whereof he cried, *Prepare to meet thy God, O Israel!* under a mournful Sense, *That some amongst us would have their own Way, notwithstanding let the Servants of the Lord say what they will, for whose sake, says he, I am grieved and distressed in Soul, and my Bowels pain'd within me.*

Thus far honest *Thomas Upsher*, together with our Ancient and truly Worthy Friend *William Edmundson*, to whose Prophetick Warnings I shall annex the Substance of their much admired Friend *Thomas Wilson's*, at *Grace-Church-Street Meeting-House*, the 14th of the 4th Month 1707, as the same was put in Writing, at the Request of some Friends, by *Thomas Tomson*, and sent by him subscrib'd For *Sarah Collier of Brigg* (another of their Preachers) in *Lincolnshire*; wherein he tells us,

That the said *Thomas Wilson* was there caused to declare, How that in this Time of outward Liberty, Ease, Pride, and other Evils prevailed upon Friends in that City, inasmuch as they grew more when the Rod of Persecution was upon them, wherefore he feared, That the Lord would visit this Nation with his Rod. Though he knew they in that City loved not Prophecy, however, he hoped they would allow a Liberty for a Jealousy, he having a Godly Jealousy upon him, That the Lord would visit this Nation with his Rod, and send the Befom of Mortality among the People, shewing by the Instance of *Samuel's* thinking

' thinking *Eliab* to be the Lord's Anointed, how
 ' Wise Men may be mistaken by the glorious out-
 ' side of Things, &c. when they see not with the
 ' Eyes of God's enlightning. By which, as he was
 ' understood to mean those Innovations, &c. our
 ' depraved Elders have instituted by their Human
 ' Wisdom, as the immediate Dictates of God's di-
 ' vine Word of Life amongst us; so he, in his
 ' very next Words, intimated his Faith of their
 ' and their Author's being laid by, as Objects of
 ' God's Displeasure, in declaring, *How God would*
 ' *lay his Hand upon Man, and pour down his Spirit*
 ' *upon the Youth of that City; and send them forth*
 ' *to preach the Gospel in other Countries, where*
 ' *they should Fish in the Creeks, and bring many to the*
 ' *Rock of Salvation.* Though he again affirm'd, *He*
 ' *knew they loved not Prophecy, many of them being a-*
 ' *gainst it.* In a deep Sense whereof, he spoke a-
 ' gainst a * four Spirit which some were got into, * *Which*
 ' comparing it to four Leaven, or the Leaven of *four Spirit*
 ' the Pharisees, which God would raise up others *it seems they*
 ' to cry against, and Fire those that were got into *do but now*
 ' it out of their Holes and lurking Places. Direct- *begin to dis-*
 ' ing his Discourse to Ministering Friends, speaking *cover, though*
 ' somewhat of the Altar of Incense, but said, *He Robert Rich*
 ' was † afraid to speak what was in his Mind touching *both saw and*
 ' that Matter, in a mix'd Multitude. *forewarn'd*
them of it
 about 30 Years ago, as a Spirit by which our true Friend John Per-
 rot had been causelessly afflicted.

† Which Cowardly Fear hath brought Things to the pass they are
 come to amongst us, for want of timely prevention, by courageously
 bringing those Transgressors to Judgment, who were the first cause
 of them, as hath been found by sorrowful Experience, now they are
 almost past retrieving.

(So greatly it seems did he dread the persecuting
 four Spirit of Antichrist, those our depraved Lea-
 ders so incessantly pursued our Friend *Richard Ran-*
sam of late, as well as others heretofore with, for
 their Christian plainness towards them). Yet so
 much dropp'd from him as did amount to this, *viz.*
That Ministering Friends should be very careful, not to
appear

appear in publick Testimony without a right Commission from the Lord, that he might be glorified, and his People comforted; with much more to this purpose. Whereby though he and his Scribe Tomson (like Baalam of Old, concerning the depraved Canaanites) seem'd to have a Sense of our chief Leaders Apostacy, as a Warning to themselves, &c. of their Corruptions.

Yet have we cause to suspect, they are as deep in the Dirt as the other is in the Mire, from the Prophetick Testimonies of Three others of their profess'd Friends, by way of Voice and Signs, at our Midsummer Quarter Meeting in Anno 1711. whose Names are Samuel Shaw, Timothy Burgis and Mary Parks, all of this Town of Sleeford, wherein, as the first plainly heard a Voice which cried aloud within him, with relation to this Thomas Wilson, *A Wo is me for him, a Wo is me for him, a Wo is me for him*, three Times successively, to his no small surprisal, considering the peculiar Reverence he heretofore bore him; so the second was made to roar out after a most dismal rate against his depraved Colleague; and the last forcibly carried off her Seat Time after Time towards the Gallery, with her Fist doubled and Arm shaking most astonishingly towards them and the rest of their Fellow-Preachers, as they severally rose up to exercise their Gifts, as an evidence of God's threatned Vengeance against them, to their great Amazement; all which was further confirmed to us by the powerful Operation of the Spirit upon T. B. a few Mornings after, when he was bemoaning their deplorable State, in forcibly causing him to put forth his Hand out of Bed; and take hold of a Bible in his reach, and read the first Chapter that opened, which proved to be the Ninth of *Ezekiel*, as an Additional Instance, that the Contents thereof will (for their Error, Heresy, Apostacy, Hypocrisy, &c. without true Repentance) most sorrowfully affect them, how much soever some of them may have hardened themselves against all fears of it, on account of the unhappy failure two of the

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‘ At another Time.

‘ Here is a People amongst us the Lord hath made known his Truth unto, but now they are turn’d a back-sliding and rebellious People, and, saith the Lord, will sooner bring my Judgments upon the Nation, than any other People upon the Earth; wherefore he hath taken up his Complaint against some in this Day, as he did against those of Old, that said They were of Abraham’s Seed, when they were of their Father the Devil. Here is a People that says, They are the Lord’s People, who are doing the Works of the Devil, calling themselves Friends, whilst they are Enemies to the Truth as it is in Jesus; wherefore he who said, He could of these Stones raise up Seed unto Abraham, says the same now; Scribes, Pharisees, &c. cleansing the outside of the Cup and Platter, whilst they fashion themselves after the vain Fashions of the World, whose Fashions I loath, saith the Lord.

Whose Name
was Ab.
Morrice.

‘ Upon which one of the most guilty in the Meeting (where my Mouth was forcibly opened as with an Iron Bar, to declare those Truths) rising up, and saying in way of Opposition, That I knew not what I said, and therefore ought not to name the Name of the Lord, who was a God of Order and not of Confusion. I was made to make answer, That as I very well knew what I said, so I was not unsensible, That as God was a God of Order, he had out of his own Mouth condemned himself for his disorderly walking before him; wherefore, saith the Lord, here is a Professor worse than the Profane, as his End shortly after manifested accordingly.

‘ Some Time after this, one Morning a mighty ill Savour coming into my Nostrils, to such a degree as I thought would have strangled me, which I taking to be an Emblem of the Sins of the Nation to the Almighty, the Lord instantly made it known to me by his Holy Spirit, That it was as the Stink of the Sins of some Professors of Truth amongst us unto him.

‘ The substance of all which Testimonies, amongst others of the same Nature, as I was constrained

'strained to deliver in our publick Meetings; the
 'Enemy ever raged in Opposition; but when I had
 'finished the same, I felt immediate ease to my
 'poor bowed down Soul, though I had none
 'Night or Day before I gave up to his Divine Re-
 'quirings therein. In pursuance whereof, the
 'Lord hath livingly made known to me, That
 'though he will bring great and sore Judgments
 'upon this and other Nations, for their numerous
 'Provocations, yet he will in the first place bring
 'the same upon a Generation of Vipers amongst
 'his own People, unless prevented by their speedy
 'Repentance, without which none shall be saved;
 'since as the Rich Man gloried in his Riches, say-
 'ing, *Soul, take thine Ease, thou hast Goods laid up*
 'for many Years; when the Lord said unto him,
 'Thou Fool, *this Night shall thy Soul be required of*
 'thee, then whose shall these Things be? The like,
 'saith the Lord, is true of many in this Day, to
 'whom as I have long called and they would not an-
 'swer, so now they shall call in the Day of Calamity
 'that is coming upon them, and I will not hear them.

'Moreover, the Lord hath shown me, That he
 'is grieved with such of our Controversial Books
 'as are written in Man's Wit and Wisdom; where-
 'in, saith the Lord, *Man serves himself without*
 'God, but cannot serve God without God, since the
 'Lord will vindicate his own Honour by his own Spi-
 'rit, and bring them close to the Teachings of his own
 'Word, to be a spotless People, out of their own Wis-
 'dom to a State of Nothingness. And caused me
 'publickly to declare, That though he would bring a
 'Wo upon those that did his Work negligently, his pure
 'Truth should yet flourish, in spite of the Devil and
 'his Angels.

Thus far our *Lincolnshire* Prophets; to whose
 Christian Forewarnings I shall annex some of our
 Modern Prophets, lately delivered in our several
 Meetings at *London, Dublin, Bristol and Worcester*,
 to the same purpose, which how much soever slich-
 ted in like manner by this Pharisaical Generation
 of lofty Pretenders (on account of those providen-
 tial

tial Clouds, &c. they are from their vulturous Eyes at present shaded with) shall as surely be fulfill'd on them as ever they were spoken, unless prevented by their unexpected Repentance. In order whereto

The first I think good to notifie, is that attempted to be delivered by *Mary Turner*, at our Yearly Meeting in *London*, *May 23, 1705*. where she being hindred by their presumptuous Interruptions as she began to speak, so as she could not deliver her Message, had an Inspiration at her Home afterward concerning them, with the Spirit's Order to print it (with another to *England*) and send them several Papers thereof the Day after, as she did accordingly; which so far as immediately relates to them, is as follows,

*Unsavory
Doctrine to
our depraved
Quakers, and
therefore by
them most
ungraciously*

' As nothing that is the least defiled or polluted
' can agree with the Holy and Righteous Being,
' so nothing that the Almighty can behold here on
' Earth that is not defiled, that is not polluted;
' how do you think that the Almighty should be-
' hold his Spouse spotless? Are ye not all over Le-
' prosy, from the Crown of the Head to the Soal
' of the Foot, and who could find out a way for
' the cleansing of this, for the Cure thereof, but
' your Lord alone? What though many pretend
' to wash themselves, yet their Labour is but in
' vain, their Medicine they go about to seek for,
' and their Physitian are all alike, and of no value.
' How is it then, I say, That your Lord beholds
' his Church spotless before him? What is it, think
' you, they are to be washed with? What Me-
' dicine is it they must make use of? Although I
' have declared this plainly, yet the blind World
' are ignorant of it, and are willing to remain so.
' Have I not declared, That a Fountain shall be
' set open for Sin and for Uncleanneſs? And what
' is that Fountain but my Son's Blood? Was not
' this performed when a Soldier came and pierced
' him, and from thence Water and Blood pro-
' ceeded; and by this *alone* my People are justi-
' fied; this is the Fountain they must wash in;
' here

' here is sufficient to cleanse them from all their *slighted, un-*
 ' Filthiness; this is that Balm that must cure the *der pretence*
 ' wounded Soul; this is that Medicine by which *of its not*
 ' the Leprous Soul must be cured, or all others *being now to*
 ' will prove fallible; it is, my Children, through *be found in*
 ' this Fountain, this clear Fountain of my Son's *being, nor*
 ' Blood, that I behold my Church spotless; but *alone suffici-*
 ' many are now running to Physicians of no Value, *ent for our*
 ' many are running to their broken Cisterns, and *Justification*
 ' and forsake this Fountain, by and in which they *if it was, as*
 ' must be washed, or I can never behold them *afore-noted*
 ' but with Abhorrence; for know, I am of purer *under the*
 ' Eyes than to behold Iniquity, I cannot behold *Head of their*
 ' Sin with the least Approbation; but how can I *Heresy; tho'*
 ' behold them, but in my immaculate Lamb, in *as I sensibly*
 ' whom I am alone well pleased, but out of him *received the*
 ' a consuming Fire: This is not a light Thing, my *Benefit of my*
 ' Children, no, it is the main Thing that con- *Christian*
 ' cerns your Salvation, therefore see ye to it, that *Faith there-*
 ' not one Soul of ye may be found out of him: *in, in the*
 ' This is that that I would not have mine ignorant *Day of my*
 ' of, but even most now that profess the Name of *Conversion*
 ' Jesus, are ignorant of what Work he hath accom- *(which came*
 ' plished for them, but more especially those *to be much*
 ' that pretend to have my Spirit in a wonderful *weakened af-*
 ' measure; of those some of you have had a view *terward,*
 ' this Day; for were they the People they pretend *thro' my*
 ' to be, they would excel all others; but this is *strict Adhe-*
 ' not the Case with them now, for they being ig- *rence to our*
 ' norant of my Righteousness, go about to esta- *Foxonian*
 ' blish a Righteousness of their own, but have not *Notions) so*
 ' submitted themselves to the Righteousness, which *the same*
 ' is by *Faith in my Son*: They pretend to the grea- *both been*
 ' test Humility, but, know ye my Children, this *happily re-*
 ' doth not consist in their Form; for true Humi- *viv'd again,*
 ' lity consisteth in this, That they behold them- *by my dili-*
 ' selves simple, foolish Nothings, ignorant Crea- *gent Obedi-*
 ' tures, laying themselves low at the Feet of their *ence to this*
 ' Lord, and submit to his Teachings; but this they *Prophetic*
 ' pretend to, is what they wilfully and obstinately *Dispensati-*
 ' reject: They are a proud, self-conceited, a Pha- *on, to the*
 ' risaical People, but this they cannot bear to hear, *Honour of*
 ' *God, and my*
 ' *Soul's satis-*
 ' *faction.*

for

' for they are a People Wise in their own Eyes,
 ' and say in their Hearts to others, *Stand by, I am*
 ' *Holier than thou* ; they are as a Smoak in my No-
 ' strils, and as a Fire that burneth all the Day.
 ' This, this is the Abomination my Soul hateth,
 ' but Wo, Wo, Wo, to the Rejectors of the Mes-
 ' sage of my Spirit, which I have promised shall
 ' guide them in all Truth ; but this they think
 ' they are guided into already, and think they
 ' need no higher Teaching ; but Alas, Alas, what
 ' shall I say to these Things ? Shall their Righte-
 ' ousness plead for them ? No ; for this is not a
 ' sufficient Plea for them. Remember, I say, they
 ' are establishing one of their own ; for should ye
 ' ask many of them, what is the Ground of their
 ' Faith ? What it is they hope to be saved by ?
 ' They would come short of a sufficient Answer,
 ' they are ready to plead their Righteousness, their
 ' Obedience, their Humility, but this is not suffici-
 ' ent, for only *Blessed is the Man to whom the Lord*
 ' *imputeth not Sin*, likewise, *Blessed is that Man in*
 ' *whose Heart there is no Guile* ; but where shall be
 ' found such a Man ? Only the Man *Christ Jesus*, for
 ' it was him alone that was the true *Israelite* in
 ' whom there was no Guile found, and in no other ;
 ' but these their *Babylonish* Ways shall be brought
 ' down in a little time ; for those who are the
 ' greatest Condemners of *Babylon*, they, I say, are
 ' in the midst, yet they are blind and cannot see,
 ' nay, many of them are even as bad as those that
 ' go to the *Pope* for Pardon, for whilst they look
 ' at their own Qualifications, as I may say, many,
 ' many of them do, as pleading of their own
 ' Righteousness to be meritorious, they under-va-
 ' lue my Son and his Righteousness, never confi-
 ' dering what Perfection they must stand in ; for
 ' as I said already, 'tis in him who is without
 ' Guile, for in him I behold ye perfect, and
 ' wherein there is the least Imperfection, I can-
 ' not behold such spotless ; but this is in my Son
 ' alone, for their own Righteousness is of no va-
 ' lue : O my Children, This is not their Case
 ' alone,

' alone, but many, many besides them; search di-
 ' ligently and see, whether ye are not ignorant of
 ' this also; cast your Eyes inward: Can ye say, I
 ' know wherein my Perfection lies; see that ye
 ' are empty of every Thing that is in Opposition
 ' to this, for Thousands of Oppositions and Ten
 ' Thousands rise up in your Souls, for this is that
 ' which opposes my Son, and undervalues him:
 ' What think ye of him, who trod the Wine-Press
 ' alone, and of the People there was none with
 ' him, did he not perfect the Work? Did he not
 ' cry out, *It was finished*? Let none therefore plead
 ' any Thing of their own Works, for this is an A-
 ' bomination to me, therefore abhor it in your
 ' selves: Did he not bear the Wrath due to you?
 ' And had he not done it, you had all been mise-
 ' rable: For nothing can ye do, no Righteousness
 ' of yours is sufficient to prevail with me for the
 ' least Sin of yours, how much less then for the
 ' greatest? O! consider therefore, and give Glory
 ' to him, to whom it is due, let him have all the
 ' Glory, who is the Beginning and Ending of your
 ' Salvation, who is now at the Right-Hand of the
 ' Father pleading for you, who will appear in his
 ' glorious Majesty, and will give to every one his
 ' Reward, even according to their Righteousness:
 ' But, consider my Children, what is said of him,
 ' *He is the Lord your Righteousness*; therefore in this
 ' Righteousness ye shall be found, but the Wicked
 ' according to their Doings: Therefore admire
 ' that Righteousness in the Lamb, in which all
 ' his Church must be spotless, and in which Ray-
 ' ment she shall be adorned, so as the Bridegroom
 ' may rejoyce over his Spouse; this is the Wedding
 ' Garment ye must stand in, therefore see none of
 ' you come short of this.

Thus far the Holy Spirit through *M. Turner* in
 detection of their Infidelity, the Cause of all their
 Misfortunes in this World, and Danger of Eter-
 nal Damnation in the other, if they come not to
 a timely Sense of it, in order to their true Repen-
 tance of the Cause that leads to it; for which end

I must next remind them of what the same Holy Spirit spoke, through his faithful Servant and their once well approved Friend *Guy Nutt*, on the 12th of November 1710, to an Assembly of their People in *Meath-Street* in *Dublin*, as set forth in a printed Treatise, entitled, *A Warning of the Holy and Eternal Spirit to the People called Quakers, &c.* wherein we are told as follows,

‘ That as he the said *Guy Nutt* was sent to the said Meeting by the exprefs Commandment of the Holy Spirit, several times repeated through himself and others, whilst three of their Preachers were speaking, he was for the most part of the Time under the Operation of the Holy Spirit, which was visibly seen by the movings of his Body ; at last he stood up in the Power and Spirit of the Lord, shaking his Right-Arm, and often turning himself about, with his Eyes open, as a Sign of the Displeasure of God against them : After the third Preacher had spoken, he speaking in Conclusion of the Light, the Spirit through *Guy Nutt* said,

‘ *But you have departed from the Life.*

‘ Upon which a Preacher falling to Prayer, when he had done, *Guy Nutt* under the powerful Operation of the Holy and Eternal Spirit of God, spoke as follows,

‘ *The great I Am hath sent me unto you, the God of Israel hath commanded me to come unto your Assembly ; Thus saith the Lord, you have forsaken the Lord, and I will not smell your solemn Assemblies, until you return again unto me, the Lord.*

‘ The Preachers hurrying the People out of the Meeting, the Spirit continued on *Guy Nutt*, and he with a loud Voice said,

‘ *Whether you will hear, or whether you will forbear, the Mouth of the Lord hath spoken, I have delivered and declared the Message of the Lord faithfully : You judge not the Fatherless, neither doth the Cause of the Widow come near you ; your Pride and your Covetousness doth testify unto your Faces ; your Silver and your Gold will not deliver you in that great*
and

* and terrible Day of the Lord that will break forth;
 * who will come in flaming Fire, rendring Vengeance on
 * all that know not God, nor obey his gracious Gospel :
 * You oppress one another, your Prayers is an Abomina-
 * tion ; your covering the Altar of the Lord with Tears,
 * your outside shew cannot deceive the Lord, though you
 * deceive the People ; you make mention of the Lord,
 * and call your selves by the Name of the God of Isra-
 * el, but not in Truth, nor in Righteousness : Consi-
 * der these Things, and turn unto the Lord your God ;
 * you stay your selves upon the God of Israel, you say he
 * is your God, and ye are his People ; you have lost the
 * Innocency of the Dove : you appear before Men to be
 * Righteous, although your Righteousness is as filthy
 * Rags ; the Lord hath now sent forth this Voice, to
 * warn the People ; you came forth in the Power of God,
 * but you have sinned it away, speaking Lies, and ut-
 * tering Words of Falshood ; the Searcher of all Hearts
 * is come ; what you do in secret, the Lord will cause
 * it to be proclaim'd on the House Top.

* He being commanded by the Spirit to visit
 * their Meeting again on the 14th instant, being
 * the Day call'd Tuesday, and coming into their As-
 * sembly when no Person was speaking, he, under
 * the Operation of the same Holy Spirit, spoke as
 * follows,

* You came out in the Power of the Lord, but you
 * have departed from this Power, and that Power is
 * departed from you, you speak the Imaginations of your
 * own Heart.

* Then they opposed him, on which he said,

* The Power and Spirit of the Lord is upon me, who
 * shall hinder ? Fear you and tremble, consider your
 * Ways and be Wise : Have you forgot since the Lord
 * did shake the Bodies of the People called Quakers ?
 * The Lord's Controversie is with you.

* Then they laid Hands on him, pulling and
 * forcing him out of their Assembly, he being all
 * the while under the Operation of the Spirit,
 * said,

* You were turn'd out of the Synagogues your selves,
 * and now you turn others out.

‘ Then they turn’d him out of their Yard into the Streer, the Spirit being still upon him, he turn’d to them and said thus,

‘ *You shall be made a Derision unto all People.*

‘ On which he and his Friends returned to their Lodging, where soon after the Spirit came on him again, and said,

‘ *You shall return again.*

‘ Which Order of the Spirit was obey’d, and they remaining till the Meeting was near done, he being under the Operation of the Holy Spirit almost all the Time, turning himself often round, shaking his Arm, which was lifted up, as a Sign of God’s Displeasure against them, was by them drove out again into their Yard, calling him *False Prophet*; he being still under the Operation of the Spirit, spoke saying,

‘ *You shall now hear the Voice of the True Prophet, that is come to Teach his People himself.*

Thus far *Guy Nutt* concerning the Voice of the Lord to our depraved *Quakers*, whose Coming I have cause to fear will be to their sorrow, from what was further spoke to them by two others of his inspired Servants and Messengers (whose Names are *Mary Keimer* and *Mary Beer*) at their Meeting at *Bristol*, the 26th of the same Month of *November, Anno 1710*, where divers of them amongst others being assembled, the Spirit through *Mary Keimer* declared as follows,

‘ The Lord hath sent forth a Voice, and it is the Duty of every Soul to hearken to that Voice, for behold, the great and terrible Day of the Lord is at Hand, and he that will not make haste and get himself ready, shall be for ever excluded that Kingdom which is going to be established; therefore let every Soul flee unto the Lord; for quickly, and Wo upon Wo shall come upon the Inhabitants of this City, for the Lord hath beheld your Iniquity, and his Wrath is kindled, because of your Transgression and Sins, he will no longer bear with your Pride and Insolence, therefore be warned, for the Lord

‘ has

has spoke, and he will surely bring to pass what
 he hath said, therefore let every Soul Fear and
 Tremble; for he who is will quickly make his
 Power known.

When Mary Keimer began to speak, one of the
 Quaker Women that had been preaching before,
 cried out, *A Spirit of Divination, A Spirit of Di-*
vination, &c. another said, *God was a God of Order*
and not of Confusion; upon which another cried,
Pull them down, pull them down, bidding the Peo-
 ple depart, depart, but the greatest part staying, to
 the no small Mortification of the rest, one of them
 advis'd the People to be settled and fixed, and not
 mind the *Lo here's and Lo there's*, but be stable, with
 more to this purpose; after which (and that Ma-
 ry Keimer had done) one Paul Moon cried out,
How durst thou pretend to speak here in the Name of It seems Ma-
God with such a vain Head-Dress on? Whereupon ry Keimer
 the Spirit falling upon Mary Beer, she spoke as *had not the*
 follows, *Quakers*

Mark on her
Forehead, for want of which, as they could not own the Holy Spi-
rit that spoke through her, I doubt not but if the Angel, the Di-
vine John speaks of, had now appeared, and sworn Time should be
no longer, as he did in the Revelations, they would have disowned
him as a Messenger of Satan, for therein contradicting the Doctrin
of George Fox their Apostle, as well as they did Mary Keimer for
her Head-Dress they speak of.

‘ Who is it that riseth up against God? Have
 ‘ you set your selves in the Temple and Seat of
 ‘ God, judging as Gods, and shall not this your
 ‘ Wisdom be confounded? Who is it ye profess
 ‘ to wait for, that ye thus refuse a Voice coming
 ‘ forth in the Name of God? Are ye Rich and
 ‘ Full, and need nothing more? If so, ye know
 ‘ the Sentence already past upon such; therefore
 ‘ let every one Fear; ye are warned, therefore
 ‘ can ye not plead Ignorance in that Day, where-
 ‘ in the Judgments of God will descend, not only
 ‘ upon the prophane Blasphemers of his Name,
 ‘ but all those that call themselves his People, and
 ‘ serve him not: Why is it ye are thus stupid and

' blind ? What is it thus lulls you asleep, so as that
 ' ye will not be awakened, though the Lord him-
 ' self speak unto you ? It is not a Thing lightly to
 ' be esteem'd, neither to be trifled with, for he
 ' that is Holy, will have every Heart so that ap-
 ' proacheth unto him : Are ye all cloathed with
 ' the Robe of Righteousness, which will give you
 ' admittance into his Kingdom ? Are ye ready to
 ' enter in when the Bridegroom cometh ? Are ye
 ' such wise Virgins as have prepared your Lamps
 ' with Oil, standing with your Loins girt, and
 ' your Lights burning ? If so, then I say, rejoyce
 ' and be glad, for behold the Bridegroom of your
 ' Souls cometh, to receive his Church spotless un-
 ' to himself ; but let all that are not so prepared,
 ' get ready, Mourn, Weep and Lament, for the
 ' Day of Desolation is at Hand, and the Time of
 ' avenging himself upon his Enemies is even now
 ' come ; be ye therefore ready that ye may stand
 ' before him.

The next is a Warning of the Holy Spirit, de-
 livered to the same People called *Quakers*, at a
 publick Meeting of theirs in *Worcester*, Anno 1712,
 through his Servant *Hannah Wharton*, as follows,

' By what Rule do ye judge ? Who is he that
 ' darkens Counsel by a multitude of Words ? Sal-
 ' vation is established upon an everlasting Cove-
 ' nant : Be it known unto you, O People, whe-
 ' ther ye will hear or no, ye must trust, the
 ' Righteous God will discover your Hypocrisy ;
 ' known unto him is the Secrets of all Hearts ;
 ' the Day of the Lord is at Hand, wherein he will
 ' sever the Precious from the Vile ; the Almighty
 ' hath sent his Voice this Day ; they that do re-
 ' fuse it, refuse him that speaketh from Heaven ;
 ' every Man's Work must be tried in this Day, the
 ' Pollution of Men's Works must be purged in
 ' and by the Blood of Jesus, else will he remain
 ' filthy ; O ye despisers of the Righteousness and
 ' Blood of Jesus, know ye, God will judge ye.

Thus

Thus far the Warnings of our Modern inspired Friends, concurrent to our *Quaker* Prophers aforementioned, concerning God's flaming Displeasure against them (as well as others) for their numerous Provocations therein specified ; with which, as the sincere amongst them hath true Union, their Ancient and ever Honourable Friend *James Jackson* hath particularly signaliz'd himself, in setting forth somewhat of the Effects of their *Apostacy*, by the following Lines in Verse, well worth their Observation.

*Ye Citizens who the Name of Quaker bear,
From your first Love degenerated are,
Which is the Mark whereby Christ's Flock is known,
Where this is lost, the Lord will such disown ;
'Tis mere Delusion, to suppose we can
Religion without Charity maintain ;
Ye, once belov'd of God, are now become
Acceldema, Spiritual Sodom,
In whom all Christian Tendernefs is lost,
And this Worlds Spirit hath their Hearts engroft.
Where Christ in his Divinity is crucify'd,
And inspir'd Messengers abus'd and villify'd ;
Where they that wait on th' Spirit's Ministration
Must be cut off by Excommunication ;
Where Christ's speaking in Man, and the Effusion
Of th' Holy Ghost, are condemn'd for Delusion ;
Where Hypocrites so impudent are grown,
That he that's most Guilty casts the first Stone,
And he that hath a Beam in his own Eye,
The smallest Mote in's Brother's doth espy ;
And he that may with Pharisees be parallel,
Strain at the smallest Gnat, and swallow a Camel :
Here they that own immediate Revelation,
Scorn and contemn th' Almighty's Inspiration.
The formal Quaker thus, till Teeth meet, bites,
Such seeming Saints prove real Hypocrites ;
And as for Blasphemy, that's over all
Their Sin ascendant, Epidemical.
What shall we say to common Sinners now,
When City Friends the worst of Crimes allow ?*

See his Appeal to Country Friends against the City Quakers unchristian Carriage towards him, p. 12, 13.

But since ye thus the Holy Ghost defie,
 'Tis a clear Sign that your Destruction's nigh;
 Can you be safe at Home, or blest abroad,
 Who thus wage War against the Living God?
 Your Judgment-Seat, Pulpits and Mobb unite
 Against the Truth, to judge, to preach, to fight:
 Nay, then there's Cause, tho' once your great Ally
 Heaven should turn on you its whole Artillery.
 Won't ye from Enmity against Christ refrain,
 Till Flames of burning Brimstone on you rain,
 Oh then you'll gnash your Teeth and gnaw your Tongues }
 (for pain.

The Mobbs Club-Law splits Case of Conscience, they
 Throw Stones by Sentence, and Anathema;
 Here you are arm'd with short-horn'd Arguments,
 Others with Tipstaves, Fines, Imprisonments,
 Caveats, false Accusations, Pillories,
 With Brick-bats, Dirt, Squibs, Dung, with Taunts }
 (and Lies,

Thus sturdy Giants proudly storm the Skies.
 Heaven's Arms are Thunders, Lightnings, Tempests
 (dire,
 Sword, Famine, Pestilence, Earthquake, Water, Fire.
 Stand off Spectators, clear the Stage, give way,
 See whether Christ or th' Dragon win the Day.

Thus far our ancient and truly worthy (though
 their greatly oppressed) Friend James Jackson; to
 whole Prophetick Testimony I had some Thoughts
 of adding a late one of their Friend Eleanor Had-
 dok, to the same purpose, but as the same is pub-
 lished in Print, where it may be read by all that
 desire it; (inasmuch as their much admired Friend
 Charles Marshal, was (at their Publick Mix'd Meet-
 ing at Horslydown in Anno 1683) made to declare
 in their Audience, That their Glory was departed,
 and Crown taken from them, and given to another Peo-
 ple, as the Widow had in effect also foretold them)
 I shall conclude this my Collection of Prophecies
 with what has been made known, by way of Vi-
 sion, &c. to our Friend Ann Steed of London, in
 confirmation of them, as she in Anno 1710, gave
 me

See her Book
 of Warnings.

me an Account thereof in Writing, by the Lord's express Direction; which as it contains an ample Relation of their Apostacy and Spiritual Tyranny heretofore so justly complain'd of, I shall transcribe at large, in order to their better Instruction, as follows,

' I being in the Year 1694 one Morning in Vision, saw my self coming from *Deptford*, near a place called the *Half-way House*, where was a short Lane enclos'd with Hedges newly prun'd, and the cut Thorns, Briars and Nettles laid cross over the Path whereon I was to pass; at the entrance of which Lane was a Bridge, by one end of the Rail whereof stood the Lord Jesus Christ in a solemn Vesture, and turn'd himself to me and spoke these Words,

' *I am thy Captain, I go before thee, observe well my Footsteps, follow thou me.*

' Then he went on before me over those rending Thorns, Briars and Nettles that lay over the Path in the Lane; and I in great concern of Mind, took diligent heed to set my Feet exactly in his Footsteps throughout the same; in which though the Thorns, &c. hurt me much, yet as he trod down all the worst of them, I carefully followed him through and over them all, till I came at the end of the Lane, when my Lord disappear'd, and the Vision clos'd. By which I was foreshewn the Sufferings I have since met with for my Christian Testimony against the Depraved amongst our People called *Quakers* upon the following Occasions; in order whereto

' A few Months after this, the Lord laid a living Concern upon me, one Morning about the fifth Hour, to go then to my dear Friend *Charles Marshal*, to ask him two Questions, to hear his Answer to them.

' Accordingly I went to his House, though in some measure cross to my own Will, on account of the earliness of the Morning; where when I came, notwithstanding I found him up, and was readily let in to him, his Servant being drawing
on

on his Boots, in order to his going a Journey with speed ; and as soon as he heard me in a Room, before I came at him, he called me to come in and sit down, saying, *I shall be with thee immediately.*

Accordingly he came to me as soon as his Boots were on, and took me by the Hand, and looked earnestly in my Face, and said,

Thou Servant of the most High God, I know thy Business, and what thou art come about ; I saw thee this Morning in a Vision of the Lord : The Answer to thy Questions I have left by my Wife, necessity calling me to be gone in three Minutes, Friends waiting for me at an Inn where my Horse is ; wherefore let me see thee at my Return, if the Lord will, that we may have some Communication together. And then pointed me to the Room where his Wife was, of whom he told me, I should have his Answers to my Questions.

Accordingly I went to her full of Heavenly Joy, and after a very loving Salutation, she said to me, *I suppose thou art the Friend my Husband saw in a Vision this Morning, sit thee down, and drink a Dish of Chocolate, and I will give thee his Answer to thy Questions, in order whereto let me hear them.*

Question 1. *Ought Men to quench the Spirit ?*

Answer, No.

Question 2. *Ought they to despise Prophecyng ?*

Answer. No.

Upon which I took my Leave of her, and returned to my outward Habitation again, with infinite satisfaction to my poor bowed down Soul.

Then as nigh as I can remember, about a Week after, I had the like Impulse to go to Francis Stamper on a prefixed Day, about Eight in the Morning, when finding him in his Shop doing somewhat at a Watch, he spying me thro' the same Window I saw him, went round towards the Door on the inside, as I did on the outside to meet him, and said when I came to him,

Thou

' *Thou Servant of the most High God, thou art greatly beloved, I know thy Business, and what thou art come about. Knowest thou, said I (in a solemn Amazement) what I am come about?* He answered, *I saw thee this Morning in a Vision of the Almighty, wilt thou please to walk up Stairs with me?* I answered, *Yes, very willingly.*

' When we came in the Chamber, he sat him down on a Couch, and said *Sit thee down here,* which I had no sooner done, but the glorious Power and Presence of the Lord so over-shadowed for about half an Hour, as that we were both dissolved into Tears of Joy inexpressible, in which we were made free in Communication to each other of what had been shown us in the Visions of the Almighty, confirmed by their Consistency and harmonious Agreement one with another, to my great Consolation and Encouragement in my future Services.

' For I having been some time preparing, by the several Exercises of the Spirit the Lord brought upon me, to go forth in way of Testimony in our publick Meetings against the great Depravity of many of our most noted Leaders in this City of London; I, in a Sense of my own Weakness, was a few Months after this greatly bowed down in my Spirit, under a Sense of the Weight of my Service amongst them, which some Friends perceiving by some Words I delivered, *Elizabeth Collet, Hannah Haynes and Margaret Drayton* were sent to me, to enquire into the Occasion of my great Exercise, as well as with relation to the Sufferings I met with from my Husband, who all dealt very tenderly with me; but others perceiving my Concern to be chiefly on a Spiritual Account, they, for fear I should go forth in a Spirit of Prophecy against some amongst us, endeavoured to dissuade me, saying, *They would upon my desisting undertake to answer to God for me, or Words to that purpose.* Whereunto I returned, *That as the Concern I am engag'd in, I do believe is the Lord's; it is not you,*

' but

‘ but I, that must answer for my Disobedience, if
‘ Guilty.

‘ However, upon Account of their great uneasiness with any thing of that nature from me, I, in a Sense of my own Weakness to break through that hard-heartedness I found amongst our chief Leaders, earnestly entreated the Lord for three Weeks together, to suffer me to lay down the Commission at his Feet again he had given me, if it might consist with his Divine Pleasure, wherein he was at length graciously pleased to grant my humble Request for about eleven Years space; after which it was renewed again with more Authority than before, so as that after seventeen Weeks great Exercise of Soul in order to my Preparation, I was finally, with no small reluctance, caus’d to go forth to most of our Friends Meetings in and near Town, to deliver what the Lord had laid upon me to declare therein.

‘ The first Meeting I went to was *Long-Acre* Meeting, and the first Words that forcibly opened my Mouth therein, under a terrible trembling of my Person, were as follows,

‘ *The Glory of God is departed from Israel, and the Ark of God is taken.*

‘ Which last Words was shown me to have Relation to such amongst us as had dealt falsely with the Covenant; in the delivery whereof, the Teeth of some were observed by one *Elizabeth Clark* to check in their Mouths, as she afterwards told me.

‘ The Week after this, I was constrained by the Power of the Lord, to go to *Westminster* Meeting, to declare the near approach of the Great and Terrible Day of the Lord; wherein the first Words I spoke, by the powerful Force of the Holy Spirit irresistibly operating on my Soul and Body, were as follows,

‘ *Who is this that cometh from Edom, with dy’d Garments from Bozra, travelling in the Greatness of his Strength? It is I the Lord, mighty to save: Why*

‘ art

‘ art thou Red in thine Apparel, as one that treads in
 ‘ the Wine Fat ? I have trod the Wine-Prefs alone,
 ‘ and of the People there was none with me ; I will
 ‘ tread them down in mine Anger, and trample them
 ‘ in my Fury ; I will sprinkle my Garments with their
 ‘ Blood, and will stain all my Raiment ; for the Day
 ‘ of Vengeance is in my Heart, and the Year of my Re-
 ‘ deemed is come.

‘ All which Words being delivered under a
 ‘ great Trembling of my Person, I was made in
 ‘ that Posture to put forth my Hand towards Ri-
 ‘ chard Needham in the Gallery before me, and say,
 ‘ Take thou those Words home with thee.

‘ After which I removed, and sat me down in
 ‘ an obscure Place in the Meeting, under a living
 ‘ Sense of the further Concern I had yet to go thro-
 ‘ rough ; when feeling great Pain in my Body, as
 ‘ a Woman in strong Travail, through the Anguish
 ‘ whereof, as I was sinking down to the Ground,
 ‘ I cried mightily to the Lord to preserve me from
 ‘ falling, whereupon my Pain was instantaneously
 ‘ removed, and I got Strength to recover my self,
 ‘ so as to keep my Seat.

‘ After this I was constrained to go to Grace-
 ‘ Church-Street Meeting, and there, in greater Pow-
 ‘ er than ever, declare as follows,

‘ God has called a ravenous Bird from the East, the
 ‘ Man that shall execute my Judgments from a far
 ‘ Country ; I have spoken it, I will also bring it to
 ‘ pass, I have purposed it, and it shall stand ; and I
 ‘ saw an Angel stand in the Sun, and he cried with a
 ‘ loud Voice, saying to all the Fowls flying in the midst
 ‘ of Heaven, Come and gather your selves together un-
 ‘ to the Supper of the great God, that you may eat
 ‘ the Flesh of Kings, and the Flesh of Captains, and Which was
 ‘ the Flesh of Mighty Men, and the Flesh of Horses, made known
 ‘ and the Flesh of them that sit thereon, and the Flesh to her to be
 ‘ of all Men, both Bond and Free, both Small and those lordly
 ‘ Great. Pretenders
 amongst us,

and others who had assumed the Place of Kings, Captains and Ru-
 lers over our Faith and Consciences, consonant to our Friend George
 Bishop's Prophetick Testimony in p. 17. of his Book of Warnings to

King Charles II. compared with p. 4, 5. of his Burden of Babylon, and p. 22, 24, 25, 26. of his Illuminations, with his whole Epistle of Love, in defence of this our Friend A. S.'s Construction.

‘ Whilst I was declaring this Prophetick Warning under the powerful operation of the Lord’s Holy Spirit, with my Eyes shut towards the Gallery, where *George Whitehead* sat amongst others of our Preachers, the said *George Whitehead*, as I was afterwards inform’d, beckon’d to *Samuel Waldenfeild* to kneel down to Prayer, to end the Meeting, in order to stop me, as he did accordingly; upon which, after he had done, some publick Country Friends, that had a Divine Sense of the greatness of my Concern, came to me amongst others, and gave me their Hands in much sweetness, to my great Comfort, one of which more courageous than the rest, bidding me *Go up Stairs to the Ministering Friends in the Chamber, and ask them what I had spoken that gave them Offence against me?* Which putting Courage into my poor drooping Soul, I went up accordingly, and found *George Whitehead* with his Back towards me, reflecting hardly upon me (to a Friend that sat with his Face towards him) as a Woman possess’d with strange Notions Friends could not have Union with; which the Friend he spoke to perceiving me hear, by Signs gave him Notice of my being by him; upon which he suddenly turning himself, and catching hold of my Hand as one in amaze, I, in a sorrowful Sense of his causeless Hardness towards me, thus said unto him,

‘ *George, what have I done, that thou shouldest thus pour Contempt on me like Water?* Whereto he answered, *Thou preached false Doctrine.* I asked him, *Wherein?* Didst thou not say, *A Ram from the East?* I answered, *No, A Ravenous Bird from the East.* Then, said he, *I mistook thy Words.* Upon which, O *George*, said I, *is it a ground for thee to pour Contempt upon a poor Creature, through a Mistake of her Words?*

‘ Where-

‘ Whereupon some Friends questioning, whether there were any such Words in the Scripture as I mentioned, one instantly turned to a Bible and found them; upon which *George Whitehead* being greatly confounded, got off his Seat, and walked about the Room in much uneasiness; when *Samuel Waldenfeild* coming up, I was made to meet him, and take hold of his Hand and say, O Samuel, *how comes it to pass, that thou shouldst act such a Thing as thou hast done this Day towards me?* Whereupon he, in a Spirit of Love embraced me, and acknowledg’d, he was sorry for what he had done in that Matter.

‘ After this, the same Day, I was moved of the Lord to visit our worthy Friend *John Butcher*, who though not at the Meeting, had heard of my Exercise and Sufferings therein; soon after I came he sat down to Supper, and bad me sit down with him; immediately after which, he handed me a particular Dish prepared for his own Eating, and wish’d me to take it, and would not be denied by my Entreaties.

‘ After Supper, we fell into Discourse of the Affairs of the Day, concerning which he expressed his great dissatisfaction with Friends Behaviour towards me, saying, *He wish’d he had been there to prevent it.*

‘ That Night I, at his and his Wife’s Request, Lodging at his House, he found himself obliged the next Morning to inform me, how his dear Wife was ordered in a Dream, to warn him not to appear against me in Judgment, saying, as I remember, *Have thou nothing to do against that Just Woman*; upon which he carried himself very tenderly towards me.

‘ However, I being uneasy in my Mind notwithstanding, upon account of other Friends Hardness towards me, (who whilst they in Words sometimes seemed to own me, by their Actions at others shew the contrary) thus said unto him,

‘ John;

' John, I beseech thee let me know the worst, whe-
 ' ther I be owned or disowned by you? Whether it be
 ' the one or the other, it shall be equal to me. Up-
 ' on which, How Ann, says he with a solemn Look,
 ' how dost thou mean Equal? I mean, said I, just as
 ' I say. Why wouldst thou, says he, willingly be cut
 ' off from the Living in Israel? I answered with a
 ' Weight unexpressible, All the Art of Devils and
 ' Men will never be able to cut me off from the Living
 ' God of Israel. Upon which, Well, come Ann, says
 ' he, comfort thy self, for this Day I design to make
 ' thy Trouble my Trouble, and thy Grief my Grief;
 ' which bringing great ease to my disconsolate
 ' Soul, I resolved to wait the Issue by his Answer
 ' at his Return; in order whereto, he forthwith
 ' went to divers Friends of my Acquaintance, to
 ' enquire concerning my Conversation, who giving
 ' him a high Character of my Innocency and Ho-
 ' nesty, as I was afterwards inform'd, he from
 ' them went to others, where meeting with con-
 ' trary Intimations, as I had ground to believe, he
 ' refused to see me at his Return (instead of giv-
 ' ing me the Answer I waited for) to the great en-
 ' crease of my Burthen.

' After which, some Friends thinking to divert
 ' my Concern of this Nature so much to their dis-
 ' satisfaction, made use of this John Butcher, a-
 ' mongst others, to make Reconciliation between
 ' me and my Husband, from whom I was neces-
 ' sarily separated through the means of his great
 ' Wickedness towards me, (concerning which they
 ' were no Strangers) thinking our dwelling toge-
 ' ther might be a means to preserve me from my
 ' Notions, as they called them; to which I assen-
 ' ting to humour them, much against my own In-
 ' clinations, under a Sense of the Danger I should
 ' be exposed to through his barbarous Disposure,
 ' (for which the Lord might justly hold them ac-
 ' countable, as I told them) immediately found
 ' my Fears verified, by his several Attempts of my
 ' Destruction; in order whereto, as he set a Skreeth
 ' on Fire at the bottom of the Stairs to the Cham-

ber where I lay, to burn me in my Bed whilst
 asleep, (from which the Lord miraculously pre-
 served me, by commanding me in a Vision of
 the Night, *To arise and haste down Stairs without
 Cloaths*, when I found it in Flames near the Stairs
 Foot) whereupon missing the end of his cruel
 Design therein, he all of a sudden seem'd more
 than ordinary kind to me, so as that he would
 not be denied going along with me to one of our
 Assemblies, where he thought I might be con-
 cern'd in way of Testimony; which I through
 the perswasion of some Friends consented to; up-
 on the promise of one *Francis Davis*, that he
 would take care to prevent my Opposition, to his
 Discouragement; but as the Enmity of the De-
 praved was too inveterate to be bounded by his
 Influence, one *William Robinson* (a most perverse
 Emissary of theirs) being abetted by *William
 Bingley* who sat next him, as I began to speak,
 cried out aloud to me, *Woman sit thee down and
 be still*; whereby as my Life was instantly wound-
 ed, and Christian Testimony stopp'd for the pre-
 sent, so my poor Husband was struck as pale as
 Death, to the laying an irremoveable Resolution
 in him of my Ruin (under pretence, that he had
 long suspected I was led by vain Notions, their
 Opposition had therein confirmed him) which
 he thereupon again soon after attempted, as
 follows.

I being to go through a certain narrow Passage
 towards one of our Meetings, of which he be-
 ing advised, went another way to meet me, in
 order to knock out my Brains therein, which the
 Lord being graciously pleas'd to make known to
 me as I went, by bidding me *Run for my Life*, I
 thereby got through the same, just as I saw him
 cross over to meet me for his barbarous end a-
 bove-mentioned; which he still hoping to ac-
 complish, at another obscure Place a little fur-
 ther on, his bloody Design being again made
 known to me by the same powerful Command,
 to *Run for my Life*, I there also saw my wonder-

ful Preservation, by his not reaching the Place whilst I was got out of Danger; in a deep Sense of the Lord's Goodness wherein, I a few Days after ask'd him, saying, *Dear Husband, what have I done, that thou shouldst thus seek this poor Blood of mine, by the Murther of me such a Day in such and such a Lane?* Concerning which, though he hesitated a while, he at length confessed, *It was true by his God, though he wondered how I knew his Design, which none but himself was acquainted with.*

Now as the unrighteous Dealings of those our depraved Friends towards me, in stopping my Christian Testimony by their abusive Interruptions, was attended with those dreadful Consequents, for which they should have answered had they taken effect, as I told them; so though the Sense of their Injustice therein caused one *William Armstrong* to cry out in the afore-mentioned Meeting, *What a dismal Thing is this, that the Word of the Lord must not be declared amongst us, whilst Mens Words are allowed to be preached without controul;* whereby though *William Bingley* by his Paleness appeared inwardly smote, yet as he and his Collegues are so far from repenting of their Wickedness of this Nature towards me, as that they most audaciously persist therein towards others of the Lord's faithful Messengers, (who have in like manner been conscientiously concerned to testify against their Corruptions) I have good ground to believe, that *their Glory is departed and Crown taken from them, and given to another People not uniform,* (as our truly worthy Friend *Charles Masskal* in my Audience long since foretold them) by the following Vision the Lord hath been pleased to give me, about the third Hour one Morning in the sixth Month *Anno 1709,* concerning them, when I was awake, and in a most sensible Condition.

I beheld the Lord *Jesus Christ* at my Left-Hand, in a personal Appearance, in a large Room, where were a great many of the chief Leaders

of

of the People called *Quakers*, some of which had Crowns upon their Heads, amongst whom were *Theodore Eggleston, George Whitehead, William Bingley, John Feild, William Warren, George Owner, William Pen, John Butcher* and *Samuel Waldenfeild*, all sitting.

Francis Moulst coming in, went directly to *Theodore Eggleston*, laid both his Hands upon his Crown, and went away with it; notwithstanding I saw a Chair set for him in Christ's glorious Kingdom upon Earth now near approaching, which he might obtain if he pressed hard for it, but if there, he might content himself without a Crown.

Then *John Potter* being under a most powerful Operation of the Lord's Holy Spirit, after the same manner I saw him go before the Believers (in this glorious Dispensation of God's Holy Spirit lately broke forth) in *Enfield Chace*, came and with great Authority laid both his Hands in like manner upon the Crown *George Whitehead* had upon his Head, (which was more magnificent than the rest) and said, *Did I not charge thee* to hold fast what thou didst receive? Hadst thou obeyed; none would have been able to have taken thy Crown from thee; and then with an angry snatch took it off, and went away with it, under the powerful Operation above-mentioned.

Then *William Bingley's* Crown next fell from his Head, with such a mighty force as if it would have been broken all to pieces; upon which he in a dreadful Concern and great Amazement cried out, *Our Crowns are fallen from off our Heads; Wo unto us that we have sinned!*

The next, *John Field's* fell also from off his Head with a mighty force, though not so great as *William Bingley's*. After which, *William Warren's* totter'd exceedingly, as if it also was a going to fall, but I did not see it fall.

come forth, who uttered their Voices as Thunders, laying their Swords on the Necks of their Enemies, from whom they never returned without Slaughter, according to the Contents of their said

See Ed. Burrow's Epistle of Anno 1656, Only to go amongst Friends, wherein as the Faithful are styled Kings and Priests to the most High, according to Revel. i. 6. Those our unfaithful Ones seem to thence the Title and Office of Kings and Princes over our Faith and Consciences; under pretence; That as the Son of Righteousness is appeared out of the North, so out of the North Kings, Princes and Prophets did Epistle

Epistle. But whatever our ancient Friends might be accounted in a Spiritual Sense ; as those our Apostates Crowns are deservedly taken from them for their Male Administration of their Office, according to their said Friend Ed. Burrow's Maxim, in p. 442. of his General Collection, that all Rulers and Governors are to be accountable to their next Successors for their Mismanagement, &c. I hope their Power of Slaughtering more of us is now taken from them by way of Consequence, let them now struggle as much as they will to retain it, under a vain Conceit, that their despised Government is to rule over all Kingdoms, and to their Laws all the Nations of the Earth submit, according to Ed. Burrow's Prediction in p. 111. of his said Collection.

In which State as she also saw Thomas Lower amongst others, so there were some in the Degree of Lords and

Earls, &c. many of whose Names she was unacquainted with.

' Then I beheld one different from the rest on the Head of George Owner, at which I greatly marvelled ; whereupon the glorious Person that all the while stood by my Left-Hand, said, *Why admirest thou at the Difference betwixt that and the rest ? He is not in the Kingly Power amongst this People, but in the Dukedom, wherefore that thou seest upon his Head is a Coronet ; Which also tottered as William Warren's.*

' Then I beheld *William Penn, John Butcher* and *Samuel Waldenfeild* with their Crowns on their Heads ; upon the beholding of whom, I under a great Concern of Soul for them, broke forth in great bowedness in supplication to the Lord, and said, *O Lord God, I beseech thee, hear a poor Creature, suffer not those Crowns to be taken from them, neither do thou, but humble them, that they may take them off themselves, and lay them down at thy Feet, who is only worthy of all Honour, Praise, Might, Majesty and Dominion ; which I have reason to believe he in his own due time will incline them to, from another Vision he in his Divine Goodness was pleased to give me concerning them and others, which was as follows.*

' I being often livingly concerned before the Lord for this People, who notwithstanding contemptuously rejected me and my Christian Tra-
vels

' vels for their Welfare, a few Months before the
 ' above-mentioned Vision, being late at Work by
 ' my Bed-side with my Child one Morning, at my
 ' Lodging at the Dwelling House of our ancient and
 ' truly worthy Friend *James Jackson*, fell into deep
 ' Vision, wherein I saw the Dead Corps of the
 ' People called *Quakers*, heaps upon heaps, amongst
 ' whom was presented *William Penn*, *John Butcher*
 ' and *Samuel Waldenfeild*; upon the sight of whom
 ' I was bowed in deep Supplication before the
 ' Lord, and said, O Lord God, for thy dear Son's sake,
 ' who now lies prostrate at thy Feet, begging for these
 ' my dear Friends, and not for any worthiness of mine,
 ' save them, save thy People; upon which my Life
 ' went from me, so as that I fainted; then I saw
 ' the Father take up his beloved Son with both his
 ' Hands, and thereupon looked smiling upon me,
 ' which was a ground of Hope to my mournful
 ' Soul, that my sincere Petitions were answered for
 ' them.

In the time of this Vision one *Sarah Wiltshire*,
 ' who was distant from me in another Room in
 ' Bed, and neither heard or saw me, had an im-
 ' mediate Sense given her of my great Exercise,
 ' through which she was made to rise out of her
 ' Bed, and put on a Petticoat and Gown loose, and
 ' come into my Room, where finding me in this
 ' my concerned Condition, she said,

' Dear Mrs. Steed, what is your Affliction? I have
 ' an invisible Sense of it; your great Concern is thus
 ' for your People; but be of good cheer, although the
 ' Elders may disregard your Prayers and Tears, the
 ' young Generation will be bettered by them; upon
 ' which Words I immediately found my Strength
 ' return, and arose from where I was fallen, and
 ' said, Has my God sent thee to comfort me in this my
 ' disconsolate Condition? Yes, says she, for I was made
 ' sensible of it, and could not lie longer without com-
 ' ing unto thee, if I might have had a Thousand
 ' Pound.

And though this our greatly distressed Friend declares, she has lately had another Vision, wherein she saw the Eagles of the Heavens descend upon the Flesh of many called *Quakers*, and tear them to pieces with marvellous vehemence; yet for the Comfort of the young Generation, who hath not wittingly subjected to their Elders Corruptions, I shall recite another the Lord hath been pleased in *Anno 1707* also to give her concerning them, which she relates as follows.

‘ I being in the Year above-mentioned awake in my Bed several Hours weeping, under a sorrowful Sense of our Leaders depravity, in exalting themselves in the place of God as Gods, by their unchristian Impositions of their own Innovations and formal Harangues for the Spirit’s Dictates, fell into deep Vision, wherein I saw my self going up a Hill, made known to me to be the Hill of *Zion*; on my Right-Hand as I passed, I saw a Plantation with many pleasant Plants, growing fresh, fragrant and green; but amongst the rest, that which most delighted me was *Rosemary*, abundance of which I also saw from end to end of the Plantation, but all withered Branches, at which I was sorrowfully concerned, and thereupon bemoaning it, I stooped down and handled it, and underneath each long Leaf, between the Leaf and the Stalk, I perceived the appearance of green Ones springing forth, by reason of Life in the Root, at which my very Heart rejoiced with Joy unexpressible, and I cried out in a heavenly Rapture, *Here’s Life in this pretty Thing that I so entirely love*; upon which I awoke, and an inspeaking Voice thus said to me, *This Rosemary thou hast seen is thy People*.

‘ At another time, lately in the Day-time I was in Vision, wherein I saw my self going to *Herseydown* Meeting, where looking up at the Windows, Doves sat thick at the same; at the Clofure whereof it was opened to me, that this People should again return to the Lord, as Doves to
the

the Windows, according to the signification of my former Vision concerning them, to my great Consolation, after my sorrowful Soul had been so long oppressed under a Sense of their general Depravity, occasioned through our Leaders Apostacy and Spiritual Tyranny, by which many have been long driven away from Christ's true Fold of Rest, under pretence of bringing them into the same, according to our deceased Friend *Ed. Burrow's* Vision of the Flock concerning them, most unworthily expung'd amongst others out of his publick Collection by their depraved Compilers; for which the Time is near when they shall answer to their Sorrow, if not prevented by their speedy Repentance.

Since the foregoing Relation, I the Transcriber having occasion to be at *London* about some Concerns of my own, as well as others, in *Anno 1711*, went to visit this our Friend *Ann Steed*, who then found her self concerned to give me a further Account of our depraved Pretenders unchristian Dealings towards her, to stop her Christian Testimony against their Corruptions, which she relates as follows.

About four Years since, some Friends being very uneasy with my publick Appearance in their Meetings for Worship, upon account of what I had delivered in way of Prophecy, as well as otherways against them, under pretence of my failure in Prediction, about the appearance of Christ in this Nation, they not only dealt with me after a severe manner in their Meetings of Discipline, but also openly opposed my Testimony in our Assemblies for Worship, as aforementioned, in order to silence me; which not having the effect they desired, *Theodore Eggleston* advised me to frequent the Meeting appointed at *Sarah Sawyer's* chiefly for that purpose, rather than thus disturb them in their more numerous Assemblies; wherein the Lord being pleased to give me liberty to answer his Request, my Mouth still continued to be opened there as elsewhere, in way of Testi-

* money against Friends Depravity ; through a deep
 * Sense whereof, I had some time before been con-
 * cerned to call upon them to appoint a solemn
 * Fast, in order to their preparation to mourn a-
 * part, and their Wives apart, in the deepest Hu-
 * miliation, that the Lord's threatned Judgments
 * for their Apostacy and Spiritual Cruelty, if pos-
 * sible, might be averted ; which adding to their
 * former uneasiness, instead of moving them to an-
 * swer my Christian Exhortation, they sent one
 * of their Emissaries after another, to silence me
 * there also, as the Lord was pleased to show me,
 * as each came in for that purpose ; who having
 * not power to execute their Commission, through
 * the Lord's restraining Hand, *Thomas Busby* and
 * *Thomas Ryalton* at length were directed to supply
 * their Deficiency, who falling short of Courage
 * in like manner to effect their Order in the Meet-
 * ing, *Thomas Busby* attempted it as soon as it was
 * over, by signifying how uneasy Friends were
 * with my preaching amongst them ; but doing it
 * after a timorous manner, as one conscious of the
 * deficiency of his Commission, *Thomas Ryalton*
 * made up what was wanting, by assuming Confi-
 * dence to reprehend me as follows, saying,

* *Ann, why dost thou continue thus to impose Words*
 * *upon Friends, knowing how uneasy we have been with*
 * *thee since thy appearance in publick, on account of thy*
 * *failure in Prediction ?*

* But as I well know the Prophecy he aim'd at
 * was substantially fulfilled by Christ's glorious ap-
 * pearance in and upon the *French Prophets* who
 * then landed in *England*, I answered as follows,

* *Friend Thomas, as I am livingly sensible, that I*
 * *delivered the Prophecy thou speakest of by the Lord's*
 * *immediate Direction, let his end be what it will in*
 * *it, so thou greatly wrongest me, in suggesting, I have*
 * *imposed Words of my own upon Friends on that or o-*
 * *ther occasions ; wherefore as I can appeal to God, the*
 * *alone searcher of Hearts, in behalf of my Innocency,*
 * *I not only Query, who made thee a Judge in this Spi-*
 * *ritual Matter, but also greatly wonder, how thou or*

* any

any other Man dare thus assume the Judgment Seat of Christ, till the Wing of the great Cherub overshadow you? At which being inwardly smote, he gave me his Hand, and so left me.

Whereupon Theodore Egleston perceiving the endeavours of their Messengers unable to silence me, comes next First Day himself to the Meeting for that purpose; where when I had eased my Mind by a short Testimony, he stood up, and after a round about in other Matters, as an Introduction to his designed Stroke at me, (of which the Lord had given me a foresight) he proceeds to signify his great Concern of Soul, *That one who had so often beheld the goodly Tents of Jacob, and beautiful Tabernacles of Israel amongst them, should, by giving way to false Notions, &c. go about like Baalam of old, to deface their glorious and beauteous State, by her false Prophecies and presumptuous Intrusions, with more to this purpose; where- by my Life being so wounded as to cause me to faint away as I sat on my Seat, when it returned again, I plainly heard a Voice which said to me, Thou shalt for a while withdraw thy self from thy People, and when I send thee again, see that thou readily obey me.*

Thus far our sincere hearted Friend and their Christian Monitor, by whose causeless Sufferings, as all may see somewhat of that Spiritual Tyranny which reigns in our Lordly Leaders of the Second Days Meeting, through the venomous Influence whereof they have often stung our bowed down Souls to Death, under pretence of preserving them, as they divers times served her; in further proof of my Charge of their *Worse than Turkish Tyranny*, originally occasioned through the Enemies Transformations, whereby they are deluded themselves, and with ease delude others; of which this *Theodore Egleston* is a sorrowful Instance, who, as the Lord shewed this our Friend *Ann Steed*, was led by a Spirit of Magick in his above-mentioned Reflections, the same Magically diverted the Affections of all Friends there assembled from her

in

Ezek. 9. 6,
 &c.

in an instant, so as that not one of them would give her their Hand after the Meeting was ended, as they were wont to do at all others most affectionately ; through whose causeless Cruelty, though she, amongst many other sincere Souls amongst us have been great Sufferers, yet let the Causers thereof assure themselves, That though God's terrible Judgments will be manifest in all the World, for their provoking Enormities, in order to make way for Christ's peaceable Government, as Holy Scripture as well as our Modern Prophets hath foretold us, yet shall they have their Cup in the first place, in the terrible Day near approaching, according to Holy Writ, concurrent to another Prophetick Vision the Lord hath lately shewn her concerning them, unless prevented by their speedy Repentance ; in order to which righteous end, I shall also recite the same as she related it, as follows.

' I being the first Day after that called *Whitson-*
 ' Week, Anno 1711. early in the Morning, awake
 ' in my Bed, the Lord was pleased to signifie to
 ' my Spirit, that he would make something known
 ' to me before I arose ; about an Hour after which
 ' I fell into deep Vision, wherein I saw the Wives
 ' of some called *Quakers*, ravish'd before their Hus-
 ' bands Faces, their delicate Sons and Daughters
 ' slain with the Edge of the Sword, and them-
 ' selves led into dreadful Captivity. After which,
 ' going along the Streets of *London*, I saw three
 ' Women, with whom another being talking, said,
 ' *This is a dreadful Calamity that this City is visited*
 ' *with, for there is not Bread to be bought for Money.*
 ' Then I looked forward, and I saw one Woman
 ' drop down dead with Hunger, upon which I
 ' giving a great shrug as I lay, presently saw ano-
 ' ther drop in like manner, which caused me to
 ' shrug as before ; then seeming to my self to be
 ' going in Company with some others to a Meet-
 ' ing of the Inspired, I left them a while to walk
 ' by the side of a Hedge, where I saw a Brier-
 ' Bush loaded with Berries, whereto putting forth
 ' my Hand, I gathered half a Handful at once,
 ' without

without being prick'd on my Fingers, which I immediately eat, and they being very sweet to my Taste, I put forth my Hand again, and gathered a whole Handful at once, and in like manner eat them all as before with great delight, nothing being so pleasant to me in all my Life before; upon which being transported with Joy, it was said to me, *The Briers on which these grow is thy People, and the sweet Berries the pleasant Fruit they shall bear, after they are pruned of their Pricks, with which thou, amongst others of my faithful Servants, hath been so sorely wounded without Cause.*

Thus far of their Christian Monitors Prophetic Testimonies of God's threatned Vengeance against them, for their Error, Heresy, Hypocrisy, Blasphemy and Tyranny, &c. consonant to those of the Holy Prophets of Old, concerning their *Romish* Predecessors, to whose Actions theirs appear so exactly parallel; in the discovery whereof as I have been remarkably assisted by such Books and Papers as their Brethren in their Unity have been made to furnish me with, I durst not but thus make use of them in their Detection, that others may avoid those Rocks for the future that hath so fatally split them; in order whereto, That none may think I have thus exposed them in Print, through some personal Prejudice I bear them for the Wrongs they have done me, before I had (according to Gospel Order) used all private means to reclaim them, I must (besides a Sense of my own Innocency) in the next place convince the World, how much I have struggled with them Year after Year, by Word and Writing, to prevent it. In order whereto, as their Order against Marriage of First Cousins, &c. was the first thing I saw amiss amongst them; so as *George Whitehead*, upon notice of my coming up to their Yearly Meeting in *Anno 1696*, to propose my Reasons against it, (without our Quarter Meetings Representation for that end, according to his prescribed Rule) in an unusual Fury declared, *He'd warrant he would silence me*; I, in consideration of his Disingenuity there-

in,

in, found my self concerned to signifie my Dissatisfaction concerning the said Order the Year after, by a few Lines directed to the said Meeting, as follows.

Dear and worthy Friends assembled at this Yearly Meeting, to serve the Lord, his Truth and People.

Whereas great dissatisfaction hath for some Years rested upon my Spirit, with relation to a certain Testimony heretofore set forth at a Yearly Meeting, against Marriage of First Cousins, which is also extended to some other Degrees of Kindred, that are both Righteous, Lawful and Expedient to Marry in, as I offered to make appear by divers Scriptural Arguments the last Yearly Meeting; all which was refused a Hearing therein, because I had not first laid them before the Quarterly Meeting I belong to. Whereas, my dear Friends, I neither know of any such Order of Truth that enjoyns us to follow that Method, nor with submission believe there is any such to be found amongst us, since as the said Testimony (or Order as 'tis commonly called) was set forth at a Yearly Meeting; none inferiour thereto can, in my Opinion, properly take cognizance of the Contents of it: However, as it is not in Obstinacy notwithstanding, that I don't now follow that Method, but because my Manuscript (wherein my Arguments are contain'd) was detained out of my Hand by some Friends in *London*, whilst our last Quarter Meeting was over, I hope you will not any longer delay to take my said Arguments into your serious Consideration on that occasion, since as you can at most gain but another Years time of me by that Diversion, so I must assure you, that I durst not for a World let fall my Christian Testimony against those apparent Errors whereof the Order is composed, (together with those evil Effects I have found to attend it) till convinced of the contrary by good Evidence,

not

' not doubting but you will find much more weight
 ' in my Arguments against it, than many amongst
 ' you may at present think of, as some about us
 ' have done before you. In hopes of your Consi-
 ' deration whereof, I commit you to God for Di-
 ' rection and Counsel in this and all other Con-
 ' cerns that may come before you; being fully
 ' perswaded, that such a weighty Assembly will
 ' neither slight or condemn me before I be fully
 ' heard, in favour of any concerned therein, since
 ' Truth admits of no respect of Persons in Judge-
 ' ment, who am your ever true, though greatly
 ' traduced Friend

Henry Pickworth.

*From my Lodging at the
 Bricklayers Arms in
 Warwick-Lane, Lon-
 don, the 25th of the 3d
 Month, 1697.*

Now though this procured me not the Audience
 I hoped for in the said Meeting, for the Reasons
 above-mentioned, yet some few Friends, for Cu-
 riosity sake, (rather than with design to rectifie the
 Errors I objected) was pleased (at *John Whitehead's*
 Request) to allow me a private Hearing of part of
 my Allegations against the said Order, at a select
 Assembly of their own Appointment; the Issue
 whereof encouraging me to come up to our next
 Yearly Meeting, in hopes of Audience therein of
 the whole, though I there again met with the
 same Repulse as before; yet as I then obtained
 another private Hearing of the rest of my Argu-
 ments before a few Persons in another private
 Meeting, through *William Pen's* Influence, so the
 Issue thereof encouraged me to come up to our next
 Yearly Meeting, in hopes of a publick one there-
 in of the whole, that the Matter might be finally
 ended by the Orders Defence or Condemnation;
 in order whereto, that nothing might be wanting
 on my part, I had taken care to propose my said
 Arguments to both our Monthly and Quarter
 Meeting

Meeting also, according to the Rule they prescribed me, as may be found by my Account of those Friends Transactions that last gave me Audience, I communicated to our Quarter Meeting the same Year, in a few Lines directed and composed as follows.

Dear Friends assembled at this our Quarter Meeting at Lincoln; and all others whom it may concern.

‘ **W**HEREAS it is not unknown to some amongst you, that for divers Years a Dissatisfaction hath rested on my Spirit, with relation to a certain Testimony heretofore set forth at a General Meeting in London, against Marriage of Lawful Kindred; the which Testimony as I proved to be grounded on Error, and attended with very hurtful Effects, in my Allegations against it, in reply to George Whitehead’s Arguments in its behalf (which has lain above a Year at his Door unrefuted) I was perswaded to propose the Consideration thereof to our last Monthly Meeting, from whence it was refer’d to you; but as the Matter most properly concerned the Yearly Meeting, and I being occasionally there this last Year, I found it my place to propose it to the Members thereof; in favour whereof (though I could not obtain Audience therein, for want of your Deputation for that end, yet) our worthy Friend William Pen, amongst others, was pleased to give me a private Hearing of the whole, in a select Assembly of their procuring; at the Conclusion whereof they came to these unanimous Resolves, which to prevent Misinformation on this occasion, I am obliged to acquaint you with.

‘ 1st. *That as they found much heat in my management of the Controversie, they desired to know whether I could content my self to cease all further Prosecution of my Arguments against the said Order, and pass by such Occasions as I conceived my self to have*

‘ received

received from George Whitehead and others in our
Parts upon its Account.

To which I returned,

That as I never intended to publish my Reply to
George Whitehead, if he would do me and the
Church Justice without it, in condemning what he
could not defend, so I could be content to pass by all
such Occasions as I had received from him, or our
Monthly Meeting, upon his Retraction of his Errors
in the Orders behalf, and their obliterating such Re-
cords out of our Monthly Book as declared their Dis-
unity with me in my Opposition to it; yet as there
was nothing in the Matter of my Manuscript but
what I would (through the Lord's Assistance) under-
take to defend, so I durst not for the World renounce
my Arguments against his Allegations, or let fall my
Christian Testimony against the Order he advocates,
till it was disowned, since I did not find they would
undertake to defend either.

Whereupon, after divers fruitless perswasions
of me to take up the Matter on other Terms
than Truth would allow me, William Pen at length
in the Name of the rest was pleased to declare,
That as I ought not to be condemned before my Argu-
ments were confuted, (which he then found none to at-
tempt) I might have liberty not only to advise Friends
to be more condescending to such Marriages for the
future than the Order allowed, but also to publish
my Protestation against the Order it self amongst
them, if I could not be easie without it. Which li-
berty I hereby make use of, in entring this my
Christian Protestation against it accordingly, as
a most pernicious Innovation, composed of as
many Lies as Lines, as more fully appears by my
Manuscript against it; since

1st. The said Order pretends to be grounded on a
living Sense of the Truth of God: When as I have
in my said Manuscript proved it To be composed
of a most gross Misconstruction of the Dead Letter,
since

2dly. It asserts, That Marriage of near Kindred
was under the Law expressly forbidden: When as I

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have

have proved, That Marriage of near Kindred is not therein so much as once express'd.

3dly. It in like manner as unrighteously tells us, That they were in the time of the Law allowed by way of Condescension: When as I have plainly proved by the Law it self, That they were thereby expressly commanded as Duty.

4thly. It untruly assigns The upholding of Tribes as an extraordinary occasion for an allowance of such Marriages: When as I have proved That was no occasion at all, since as the least Tribe of the Israelites had more than Twenty Thousand Males upwards of Twenty Years old therein, they might as well uphold them by marrying with any other of their Tribe, who might be far enough from near of Kin to them.

5thly. It positively affirms, That the nearer their Marriages were, the more unholy they were accounted: When as I have proved by the Instance of Boas, &c. That the nearer they were, the more Holy they were accounted.

6thly. It particularly opposes Marriage of First Cousins as unrighteous, &c. When as I have proved Holy Scripture particularly prefers them as Duty to be practised before others. And

7thly, As it most ridiculously pretends to a Redemption from those Jewish Kindreds and Tribes, which I have proved we never was under; so

8thly. It unrighteously insinuates Such Marriages to be the product of irregular Affections: When as I have proved, They were generally most sanctified that practised them.

9thly. It in like manner affirms, Others to be more Natural and of better Report, which Holy Scripture on the contrary reports to be worst.

10thly. It untruly suggests Such Marriages to be the product of Weakness: As I have proved The Holy Ancients were led into the practice of by the Lord's Assistance.

11thly. It without distinction disallows Such Marriages (as it represents unlawful) to be broken, to the plain Contradiction of the Law it self, on

†

which

‘ which it pretends to be grounded, that declares;
 ‘ *All that are really so was to be dissolved.*

‘ *Lastly.* It in like manner disowns any such Pra-
 ‘ *ctices being our Precedents or Examples to imitate :*
 ‘ When as I have plainly proved, *The Holy Scrip-*
 ‘ *tures for that end prefer them.*

‘ From all which I conclude, That if nothing
 ‘ ought to be believed or owned for true Doctrine
 ‘ or Testimony, but what is according to the Scrip-
 ‘ tures of Truth, as attested in the Late Vindica-
 ‘ on of our Christian Principles presented to Par-
 ‘ liament, then this Order ought to be disowned
 ‘ to all ends and purposes, as an unchristian In-
 ‘ novation of most pernicious Consequence, since
 ‘ nothing can possibly be devised more contrary to
 ‘ Scripture than I have proved it.

‘ For which Cause, my dear Friends, as I here-
 ‘ by protest against the same as an Unrighteous,
 ‘ Unlawful and Unchristian Prescription, of the
 ‘ Nature of those the Apostle speaks of *1 Tim. iv.*
 ‘ *1, 3.* I hereby also desire, that ye enter this my
 ‘ Protestation in your Record, as my standing Te-
 ‘ stimony against it, in order to its more general
 ‘ Publication, till its Effects be avoided by a Re-
 ‘ moval of the Cause, as you hope to escape God’s
 ‘ just Displeasure for your Omission, who am your
 ‘ ever well-wishing Friend

Henry Pickworth.

Sleaford, 22d of the
 4th Month, 1698.

Now notwithstanding the above-mentioned Ex-
 tract of the Order’s Corruptions, as the Ground of
 this my Protestation against it was carefully by me
 presented to our Monthly Meeting, the 7th of the
 1st Month, Anno 1698-9, and to our Quarter
 Meeting on the 13th of the same, for the Ends
 therein specified, yet were the Members of both
 so far from Entering it in their Record, according
 to my Request therein, as that (having received
 George Whitehead’s Advice to the contrary) they
 proceeded to give Judgment against me for re-
 questing

questing it ; the Consideration whereof laid a Necessity upon me to draw up a Second Edition of my said Manuscript in Answer to *George Whitehead*, and present it to our next Yearly Meeting ; to which the ensuing comprehensive Lines being inserted as Preface, I communicated the same to their serious Consideration as follows.

To all those my dear Friends and Brethren, who seek the Honour of God and Prosperity of his Truth and People at this Yearly Meeting, are these my ensuing Lines humbly directed.

Dear Friends,

AS it is not unknown to divers amongst you, that a great Dissatisfaction hath for divers Years remained on my Mind, with relation to a certain Testimony said to be set forth at a solemn General Meeting of many faithful Friends in Anno 1675, against Marriage of First Cousins, &c. The which as I know to be grounded on Error, and attended with very unhappy Effects, so the same was some Years since with vigour opposed as an absolute Bar to my Proceedings with a Friend in that degree accordingly ; notwithstanding, as I found nothing in the Laws of God or Man to obstruct me, I esteemed it my Duty to Answer in Writing some Objections of a particular Member of our own Monthly Meeting against my Design ; with the Disquisition whereof, he not thinking convenient to trust his own Judgment, immediately posts up my Letter, for a Reply, to *George Whitehead* of *London* ; instead of which, he presents their Order with a few Lines of his own in its behalf ; by all which notwithstanding, I was so far from being convinc'd of any Unrighteousness in such Proceedings as the Order opposes, as that I shortly after returned him an Answer thereto, unto which as he was pleased to Reply, I again refused the same in my ensuing Rejoynder ; since which, as he hath not thought fit to attempt any further

further Defence, I went up to propose the Con-
 tents of the same to our next Yearly Meeting
 in London, as a perpetual Obstruction to the Or-
 der's further Effects of this Nature amongst us;
 where, under pretence of my not having first
 regularly proposed my said Rejoinder in our
 Monthly Meeting, &c. I was denied a Hearing
 therein; but as I never knew any such Gospel
 Order on Record, that so enjoined me, so (as
 no Inferiour Assembly can properly take cogni-
 zance of what a Superiour can only redress) I
 firmly believed that there was none; for which
 Cause, my dear Friends, as I esteemed this ig-
 noble Diversion only an Instance of the Author's
 known Guiltiness, so according to the Gospel
 Precedent of St. Paul and Barnabas, (who laid
 their own and others Dissatisfaction about Cir-
 cumcision, &c. before the Council of the Apo-
 stles and Elders at Jerusalem directly) I made
 bold to propose the same again at another Yearly
 Meeting, wherein I was also as afore repulsed.
 Upon which our ancient Friend John Whitehead,
 in a deep Sense of the Right of my Cause, pro-
 cured me a private Hearing of that part of my
 Rejoinder that most immediately related to the
 Order it self, in a particular Meeting of his own
 procuring; the Conclusion whereof centring in
 its tacit Condemnation in Matter and Form, gave
 me good hopes of its final Abrogation at our
 next Yearly Meeting; in order whereto, I again
 there proposed my said Rejoinder, in hopes of
 their final Conclusion of this Controversie amongst
 us, by the Order's publick Retraction.

But though I was therein again also disappoint-
 ed under the former pretence, yet our worthy
 Friend William Pen, to his Praise be it spoken,
 who considering how nearly the Matter affected
 himself, (upon account of the Hand he had in it
 amongst others, by his own Confession) shewed
 more Nobility than the rest, in procuring me
 another private Hearing of that part of my Ma-
 nuscript, that most immediately related to George

‘ *Whitehead’s* Allegations, before a few Friends;
 ‘ chiefly of his own chusing; the effect of whose
 ‘ Judgment tacitly centring in *George Whitehead’s*
 ‘ Condemnation, (together with our Monthly
 ‘ Meetings, &c. injurious Transactions towards
 ‘ me on his occasion) in favour of the publication
 ‘ of my designed Protestation against the Order a-
 ‘ mongst Friends, as in the ensuing Edition of my
 ‘ afore-mentioned Manuscript is largely proved, I,
 ‘ in a Sense of my own Inability in a Matter of
 ‘ that Nature, was in hopes that the next Yearly
 ‘ Meeting would save me that Trouble, by re-
 ‘ moving the Cause through the Order’s Abrogati-
 ‘ on; so in reverence to those most immediately
 ‘ concerned in it, (as well as to avoid all Reflecti-
 ‘ on of my eager pursuit of it, being the product
 ‘ of my presumptuous Officiousness) I deferr’d to
 ‘ further press them to it, till that now Two is ex-
 ‘ pired, and nothing done to that purpose.

‘ Wherefore as I indeed have had more than or-
 ‘ dinary occasion to see into the Errors and ill Ef-
 ‘ fects of this Order, (together with some Human
 ‘ Limitations of the same Nature) I durst not a-
 ‘ ny longer keep silence in a Matter that so nearly
 ‘ affects the Honour of God and Prosperity of his
 ‘ Church and People, whatever Calumnies I may
 ‘ be exposed to in my Proceedings about it, since
 ‘ as I am made sensible, That all true Marriages
 ‘ are only of God’s Promotion, no Man can chuse
 ‘ another a suitable Wife, no more than they can
 ‘ make amends for such a Disappointment. Where-
 ‘ fore, my dear Friends, that nothing may for the
 ‘ future on my part be wanting towards our Re-
 ‘ demption from this Imposition, as well as to
 ‘ leave all those without Excuse who were chiefly
 ‘ concerned in it, I have been content to propose
 ‘ my said Protestation on the 7th of the 1st Month
 ‘ of this present *Anno* 1698-9. to our Monthly
 ‘ Meeting, and the 13th to our Quarterly one, to
 ‘ have the Matter there considered, in order to
 ‘ their reference thereof to you at this Yearly
 ‘ Meeting to be finally heard and ended according

‘ to

' to the Discipline you have proposed as most
 ' Christian ; but as Works of Darkneſs always
 ' ſhun the Light, as our Lord forerold us, ſo not-
 ' withſtanding the Order's Advocates ſpacious De-
 ' clarations of their willingneſs to allow me a
 ' Hearing in our Yearly Meeting againſt them, af-
 ' ter I had ſubjected to this their propoſed Method
 ' in order to it ; they deſigned nothing leſs, as ap-
 ' peared by *George Whitehead's* treacherous Advice
 ' in a few Lines to *Thomas Robinſon*, to wiſh the
 ' Members of our ſaid Meetings to take no notice
 ' of my Allegations againſt him or the Order, that
 ' he might cover his deſigned Oppoſition to my
 ' Appearance amongſt you at this Yearly Meeting,
 ' with my want of their reference of the Matter
 ' thereof to your Conſideration, as I have ground
 ' to conclude from thoſe his Tranſactions.

' Wherefore, my dear Friends, as Holy *Peter*
 ' and all the Seven Churches of *Asia*, together with
 ' divers General Councils, as well as private and
 ' publick Aſſemblies of profeſs'd Chriſtians, both
 ' have and ſtill may err, according to our Friend
 ' *Robert Barclay's* Confeſſion ; ſince we are not to
 ' entertain Hereſies, though introduced as a Croſs
 ' to the Fleſh, through a voluntary Humility in the
 ' Meekneſs of Angels, according to the Doctrine
 ' of the Apoſtle *Paul* in *Coloſ. ii. 18, 23, &c.* it
 ' concerns you not to be over-confident, that our
 ' Yearly Meeting hath not erred in the Matter of
 ' this Order, how much ſoever its Promoters al-
 ' ready have, or may hereafter pretend to God's
 ' Power and Preſence in its Inſtitution, ſince I not
 ' only certainly know, but alſo have in my enſuing
 ' Manuſcript proved it to be all Error from End
 ' to End, beyond its Inventors Attempts to con-
 ' fute me ; in the due Conſideration whereof, as I
 ' doubt not but that you will find *George White-*
 ' *head's* Allegations ſo too, if you pleaſe to exa-
 ' mine thoſe Reaſons I have urged againſt them,
 ' as I hereby once more moſt humbly requeſt you,
 ' who am your ever well-wiſhing Friend

Dated 3d Month, 1699

Henry Pickworth.

This, no more than the Manuscript it prefac'd, being permitted to be read in that Yearly Meeting for want of our Quarter Meetings representation thereof for that purpose, (which I not being then able to obtain, through *George Whitehead's* wicked Instigations against it) and being uneasie to let Truth be baffled by such indirect Methods, I found my self concerned to go up to our next Yearly Meeting again, in my private Capacity, to see if more Justice might be obtained from it; where expecting to be opposed at Entrance, as their manner is, to Persons undeputed, I sent in the following Lines by one of their Members, to provoke them, if possible, to answer the Contents of them.

*Dear Friends assembled at this Yearly Meeting, to serve
the Lord, his Truth and People,*

THOUGH it be well known, that I have several times propos'd my real Dissatisfaction unto you heretofore, against an Order or Testimony said to be set forth at a General Meeting in *London* against Marriage of First Cousins, &c. the which I not only affirm, but also (in a certain Treatise ready to be presented you) have proved to be grounded on Antiscriptural Conclusions, and attended with very hurtful Effects amongst us, beyond the Contradiction of those chiefly concerned in its Institution, which can only be avoided by removing the Cause; yet instead of having the Occasion condemn'd or defended by you (who only have Power for that end and purpose) I have not only hitherto been denied a Hearing amongst you, but also some Friends of *London*, in the Name of the Second Days Meeting, have lately taken it upon them to oppose me that Christian Priviledge in our Meetings of Discipline in the Country, to the high Aggravation of our great Guiltiness, as well as direct Contradiction of that Discipline themselves have heretofore propos'd as most Christian; for which Cause, my dear Friends, as those Trans-

actions

' actions towards me are so far from being a like-
 ' ly means to convince me of Error, if Guilty, as
 ' that I esteem them of a most dangerous Tenden-
 ' cy, to the evil Example of others ; so since our
 ' Friend Thomas Eldwood hath declared, *That who- Account*
 ' ever impeaches or undertakes to prove any Order or from Wick-
 ' Testimony now used amongst us to be Antiscriptural, ham.
 ' it shall not be long e're they be convicted of Falshood
 ' and Slander therein ; not knowing whether I may
 ' be admitted to come in amongst you, (having
 ' been heretofore obstructed) I hereby demand as
 ' my Right, a fair Hearing by you, (or a select
 ' Assembly of your Appointment) on this and some
 ' other Occasions of the same Nature, in order
 ' to be so convicted, if possible, in this my Charge
 ' against you, or otherways to have the Matters I
 ' oppose condemn'd as publickly by your Yearly
 ' Papers as they have thereby been proposed a-
 ' mongst us, that you may not administer me just
 ' occasion to expose your great Weakness in those
 ' Cases to the Lord's People in general, through
 ' the further Neglect of your Duty towards me
 ' and your selves in this Matter, as you tender the
 ' Honour of God and your own Reputation, con-
 ' cerning which I hereby tenderly request your
 ' final Resolve by the Bearer, or otherways as the
 ' Lord may in his Wisdom direct you ; in hopes
 ' whereof (with my real Love to you all in the
 ' Truth that is unchangeable) I conclude and rest
 ' your ever true, though greatly traduced Friend

*From my Lodging at the
 Bricklayers Arms in
 Warwick-Lane, Lon-
 don, the 20th of the
 3d Month, 1700.*

Henry Pickworth.

Thus far with relation to my Proceedings chief-
 ly against the Order above-mentioned ; all which
 as its Author contemptuously slighted, in refusing
 to admit me a Hearing in a Church way amongst
 them, or so much as return me any Answer to my

Letters to their Meeting, which I had some cause to think would in the end break forth in some unacceptable Effects to them; yet as I then saw no more of their Corruptions in Doctrine, Discipline or Practice, I (in Reverence to their Yearly Exhortations to keep a close Discipline, as they call it) continued a strict Promoter of the rest of their Innovations, &c. as necessary Rules of our Duty, as may be found by my several Controversial Writings and Discourses with *Francis Bugg* and others, together with the several Papers of Exclusion I have drawn up by our Meetings Order against their Transgressors; in hopes that this (with another or two of the same Nature) were all the Errors that was amongst them in their Church Capacity; but as the depraved *Romanists* refusal to condemn those Antichristian Indulgences *Martin Luther* opposed, as the only Error he then saw amongst them, gave him an opportunity to discover many others in his Conscientious Pursuit of them, (in a deep Sense whereof he could have no rest till he had left never a Hoof of Popery unopposed, as he tells us) so I being faithful in my opposition of this Order, the Lord not only graciously shewed me, but also laid a necessity upon me in like manner, in some measure to oppose others I at first was unsensible of, as may be found in those fourteen Particulars I in *Anno 1708* drew up in Writing against the Depraved amongst us; the which I having offered a private Hearing of in their Second Days Meeting, on the 27th of the 10th Month of the Year above-mentioned, in order to their Defence or Condemnation before I further exposed them, which they presumptuously refusing, I found myself concerned to bring my Manuscript, wherein those Particulars were contained, along with me to our next Yearly Meeting, to be there considered amongst them; for which end I, in Complaisance to their devised Method, first presented the Consideration thereof to our own Monthly Meeting, in order to its Direction from thence to our next Quarterly one, as it was accordingly; in which,

though

See the Preface to his Comment on the Galatians

though I could not obtain the favour to gain it a Hearing amongst them, through the prevalency of their Depravity, yet the Members thereof thought good to Elect me one of their Representatives for the Service of their next Yearly Meeting, in order to its Examination therein, as appeared by the Minute they sent up for their satisfaction ; which yet was so far from effecting its end, as that notwithstanding *William Penn* and *Robert Barclay's* lofty Pretensions, *That any of our Church Members may come there and speak their Minds freely about any Matter in Contest,* it could by no means prevail with the said Meeting to grant me Admittance into their Assembly, as appeared by the abusive Resistance I met with from their Agents when I attempted it on the 13th of the 4th Month Anno 1709, being the first of their Meeting ; in defence of which they alledged, *That as they found Six nominated for our County's Service, contrary to an Order of theirs, which allows but of Four, I ought to take patiently my Exclusion as the Effect of their Order, and not any Displeasure they bore me upon any other occasion.* The which Cavil though I refuted, by telling, *That as our Quarter Meetings nomination of Six was only for them to agree amongst themselves, betwixt that and the Yearly Meeting, which Four could with most conveniency go (according to our usual Practice, and their own Precedent in other respects) lest if fewer were nominated, there might happen not to go enough, and not to contradict their Order of Four ; so instead of Four, as there was only one come besides my self, instead of objecting against me, as one sent too many, they ought rather to blame our Quarter Meeting for sending no more.*

However, being prepossess'd against me upon Account of the Matters I came about, (notwithstanding their contrary Pretensions) by a Reflectious Letter privately sent them by three busie Novices in our Parts, who disliked of my Nomination, as I was informed, contrary to the Hypocritical Pretensions of the last of its Subscribers in my Audience the same Evening, *That he*

See W. P.'s Preface to G. Fox's Journal, compared with p. 508. of R. B.'s Apology.

Whose Names are Thomas Robinson, Peter Naylor and William Jalland.

was glad I was appointed to go ; all I could say for my Admission could only prevail with them to permit me a Hearing before such of their Brotherhood, as had freedom to meet me at the Printer's Chamber of their own Accord that Evening ; the which though I was no ways obliged to accept, as I told them, since my Charges concerned the Yearly Meeting in General, yet as I was willing to receive Information from any Particular amongst them or others, if it was found I had wronged them, so in hopes that such as might then appear, would not only Hear, but also Examine the Truth of my Charges by Evidence, in order to their Defence or Condemnation in the Yearly Meeting then assembled, according to the Discipline of the Truth they professed, I should then condescend to read the same amongst them at the time appointed for that righteous purpose ; which though they positively promised when met, they most grossly failed in performance, as will appear by what follows.

For no sooner had I read my Charges, but that instead of examining the Truth of them, (by the Evidence I referr'd to in proof of them) according to their Pretensions ; they, after some frivolous Quibbles to maseure the Auditors from a Sense of their Corruptions, (like some bad Bishops I have read of, who after they had broach'd some Heresies, and thereby set the Church together by the Ears, instead of manfully staying to defend the same, when called upon for that end) all prepared to be gone, under pretence of the Night's coming on. Upon which I pressing their promise, as a Dury I expected their faithful performance of, *William Pen* at length in behalf of the rest, engaged, *That since they were not like to have Time to examine the Truth of the Instances I refer'd to in proof of my Charges, they would make up what was wanting at that Place some Time shortly, to my full satisfaction ;* which divertive Motion though I was forced to comply with for want of a better, yet as it was more than ever I could obtain before, I thought good to quicken their Performance of it a few

few Days after, by a Letter to the said *William Pen* in the Yearly Meeting time, as follows.

Loving Friend William Pen,

‘ Since thou manifested a Spirit of true Nobility
 ‘ above many others at our last private Meet-
 ‘ ing, in giving me ground by thy promise to ex-
 ‘ pect another shortly, in order to examine by E-
 ‘ vidence the Truth of the Matters charged in
 ‘ my Manuscript, (heretofore offered at the Second
 ‘ Days Meeting) out of which, though I would
 ‘ have none of our Profession excluded, that es-
 ‘ teem themselves conscientiously concerned to be
 ‘ Auditors, yet as *George Whitehead*, *Thomas El-*
 ‘ *wood* and *John Feild*, as well as thy self, amongst
 ‘ others of the most noted Members of the said
 ‘ Meeting (with whom I am prevented of the op-
 ‘ portunity I expected, to ease my Mind freely,
 ‘ through my unaccountable Exclusion out of this
 ‘ our Yearly Assembly) are chiefly concerned
 ‘ therein, I must request thee to do me the favour
 ‘ to give as many of them as thou canst Notice
 ‘ by those Lines or otherways at this time, to be
 ‘ there, in order to clear themselves, by a fair De-
 ‘ fence or Condemnation, that they may have no
 ‘ cause to complain of their being publicly ex-
 ‘ posed, before they have had an opportunity of-
 ‘ fered to discharge themselves by a Verbal Con-
 ‘ ference. In order whereto, as I wish the said
 ‘ Meeting may be some Day this Week, if possible,
 ‘ at a convenient Place, on account of my Oblig-
 ‘ ation to be at Home the next upon pressing Oc-
 ‘ casions, I hope thou wilt be pleased to give me
 ‘ speedy Notice, by Word or Writing, when and
 ‘ where you appoint it, who am your truly loving,
 ‘ though greatly abused Friend

Henry Pickworth.

*London, 16th of the 4th
 Month, 1709.*

Now though this was faithfully delivered him
 in the Yearly Meeting the Day it was dated, yet
 were

were he and his Collegues so far from giving me Notice when and where they would meet me, according to my Request therein, as that by some Discourse I had with him the next Evening, I plainly perceived they had no mind to meet me at all, how much soever they had pretended to it; which caused me to send him another Letter into the said Meeting, on the 18th of the same Month, directed and composed as follows.

Friend William Pen,

See E. B.'s
Preface to
Fox's Great
Myft. com-
pared with
my foregoing
Instances un-
der the Head
of their Hy-
pocrify, &c.

I Perceive by the Discourse I had with thee last Night, you have a Mind to evade the Meeting you promised me at our last, to examine the Truth of my Charges by Evidence, under pretence of the multiplicity of Business you are otherways engag'd in; but as I have ground to esteem it much rather the effects of your own known Guiltiness of those several Errors I charge you with, (which are of a ruinous Tendency to Body and Soul whilst persisted in) I am the more concerned at your disingenuous Diversions, which are so far below the Truth ye profess, as that you would esteem them below you as Men, did not you prefer your own vain Reputation amongst your misled Adherents above the Honour of God, and Welfare of his abused People; such mean Devices being so far remote from the Nature of George Fox and Edward Burrow's, &c. ancient Offers, to subject all our Doctrines and Practices to a fair Examination before our most inveterate Opposers, as that it directly contradicts Thomas Elwood's Pretences in his Account from Wickham, That if any Charge any Orders amongst us, to be contrary to the Scriptures of Truth, (as I do those I oppose) they shall therein soon be convicted of Falshood and Slander; of which, if either he or you can fairly convict me by Scripture Evidence, &c. I shall be as ready to own my Errors, as I esteem you obliged to Condemn yours as publickly as you have spread them, if you cannot defend them, according to the Rules of
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that Christian Discipline you have herein appar-
 'rently swerved from; by which sort of Practices
 'as you have also heretofore abused many sincere
 'Souls amongst us, who have departed this World
 'with a Christian Testimony against your Aposta-
 'cy and Tyranny, so though you may possibly
 'think to avoid being publickly exposed to the
 'Members of our Profession, according to your
 'Demerits, by abridging me of the Advantage you
 'have to publish your evasive Defences to malscure
 'them in their Ignorance, according to the Pre-
 'cedent of another depraved Church towards
 'Martin Luther, &c. you have heretofore justly
 'complained of; yet I am well satisfied, that the
 'Great God will find you out with a Vengeance,
 'for your Wickedness in those respects, as hath
 'often been foretold you, if not prevented by your
 'speedy Repentance and Amendment, in bringing
 'your Deeds to the Light, by a fair Examination
 'before impartial Auditors. In order whereto, as
 'I expect a publick Meeting with you this After-
 'noon, or the next Second Day at furthest, at a
 'convenient Place, to decide the Matter by Evi-
 'dence, according to the effect of thy Promise a-
 'mongst others towards me, at the reading of my
 'Papers (upon account whereof, as I have staid
 'in Town beyond my Convenience or Intentions,
 'in Complaisance to thy Desires) inasmuch as I
 'esteem thee of a more generous Disposure than
 'many others amongst us, I am concerned to lay
 'it peculiarly upon thee as a Duty, to give pub-
 'lick Notice of it, by reading these Lines or other-
 'ways at this Assembly; of which I expect an
 'Account to be sent me to our Friend *Joseph To-*
 'vey's in *Lombard-Street*, with all possible Expediti-
 'on, as thou wilt answer the effects of the contra-
 'ry before God and his People; who am, as I ever
 'hope to remain (notwithstanding your Unkind-
 'ness in my unaccountable Exclusion out of this
 'your Yearly Meeting, for the Service whereof I
 'was rightly deputed) your sincere-hearted and
 'truly well-wishing Friend *Henry Pickworth.*
London, 18th of the 4th Month, 1709. This

This being also delivered the said *William Pen* as directed, in the Time of their Yearly Assembly, how little soever my other affected them, did not a little nettle him, as appeared by the Flames he came to me in about an Hour after, when their Meeting was near terminating ; whom he accused with no less than presumptuous Insolence, in offering to suggest therein, As if Friends would not meet me according to their Promise for the Ends above-mentioned ; whereas he assured me, I might depend they would most surely do about the Second Hour, at their Printer's Chamber on the Third Day following, being the 21st instant ; in order whereto, as he had given them Notice according to my Desire, so he would lay aside those many weighty Services that did attend him, for to attend it ; with more to this purpose. The Consideration whereof made me not a little reflect on my Severity towards Persons of such unexpected Magnanimity ; all which was causeless, they proved not so long winded, as will appear by the Sequel.

For proposing no small Satisfaction to my self and others, upon this glorious prospect of a fair Audience ; instead of Two of the Clock, I took care to be at the Place appointed by Twelve, where instead of meeting with any of the Meeters, I only met with a short Note of *William Pen's*, stuck in the Printer's Shop, stuffed with lofty Nothings, as the Reader will find by the following Contents of it.

HENRY Pickworth, I staid for thee above an Hour, and came into the City on purpose from James's, that have weighty Affairs on my Hands that call for every Moment of me, to prepare for a Hearing Fifth Day before the Queen's Council, of great Moment to me and Friends in America, so wish thee well, being thy real Friend

William Pen.

This (besides the Confusion he appeared to be in by its confused Contents) being such a deceit-

ful Diversion as I little expected from a Man of his Character, after his many magnificent Pretences to Impartiality, Candour, &c. (verified the Truth of *William Rogers's* Declaration a few Days before in my Audience, That I should find they would not be brought to an Examination of their Errors in an Assembly rightly constituted for that purpose, how much soever they pretended to it) since as his pretended Concern on the Fifth Day could not affect my Hearing at a publick Meeting of our Friends on the Third, (which might have been without (as well as with) him, had not his Partners known Guilt prevented) I was resolved to find him out, if possible, to see how he would defend it. In order whereto, being told, That the *Innovator, House of Henry Goldney* was the most likely place, I immediately went thither; where being given to understand he was sat down to Dinner, I thought good to wait whilst he had done; after which he with some uneasiness came down, and wish'd me to follow him into the Printer's Chamber in the Court, where instead of giving me the Satisfaction I desired, by sending for his Competitors to examine by Evidence the Truth of my Charges in the Sheets I had lent him at his request, in order to their better preparation for it; he first lets me know, he had left my Manuscript behind him, (that I might be sensible what Care he had taken to secure them from the Effects of its Examination, if they had met) and then plainly told me, *George Whitehead would not meet me at all, in a Sense of my uncompliant Disposure, which was the reason that deterred the rest.* Thus instead of granting me the Audience in their Yearly Meeting I had most justly demanded, all their glorious Boasts of my Allowance of it in a private one came to nought.

However, as the said *William Pen* had told us, That such as saw any Errors creeping into the Church, ought to cry out as earnestly against them, as if they believed all besides themselves were asleep; I could not for all this be easie, to let those I saw in ours pass unex-

Compared with p. 7, 10, 22, 24, &c. of his Postscript to the First Part of his Christian Quaker distinguished from the Apostate and Innovator, concerning his own Experience of the same Nature.

unexamined in order to their Amendment, what Repulses soever I met with in pursuit of them. Wherefore, being called up to *London* about some private Concerns of my own, in the 10th Month *Anno* 1710, (where meeting with our Second Days Meeting's Hypocritical Thanks to the Queen, for her promise of Maintainance of the Indulgence inviolable, &c. as if they knew themselves guilty of Crimes that wanted one, so contrary to their ancient Pretensions) I took that opportunity to acquaint them once more of my Dissatisfaction, with those their concealed Corruptions, &c. by a few Lines, as follows.

Friends,

‘ **T**Hough your great Provocations in refusing to
 ‘ Hear (and much more to Examine) in a
 ‘ regularly constituted Meeting, such Evidence as
 ‘ I have heretofore offered in proof of such Char-
 ‘ ges as I have been conscientiously concerned to
 ‘ exhibit against a depraved Party amongst you, has
 ‘ given me just Cause to detect you in Print long
 ‘ before this, according to your Demerits; yet as
 ‘ I am loath to expose you to such Sufferings as
 ‘ you might possibly meet with, through the pub-
 ‘ lication of Matters of this Nature, until you
 ‘ have utterly frustrated me of all hopes of your
 ‘ Amendment without it, I hereby let you know,
 ‘ that (though my Concerns brought me to Town
 ‘ upon other Occasions) I am willing to take this
 ‘ opportunity once more to offer you a Hearing of
 ‘ the same in Manuscript for that righteous pur-
 ‘ pose, at this your Assembly, that you may avoid
 ‘ the effects of its further Publication, by remo-
 ‘ ving the Cause, if upon Examination you can-
 ‘ not defend it. In order whereto, as I am now
 ‘ waiting at my Friend *Joseph Tovey's* in *Lombard-
 ‘ Street*, expecting your Answer per Bearer, or
 ‘ otherways, so nothing but your suspected Guilt,
 ‘ I am perswaded, can make you refuse it, who
 ‘ am your true, though greatly abused Friend

Henry Pickworth.

This

This being carefully delivered them by one *Mary Waller* in the time of their Meeting, at their Chamber in *White-Hart Court, Grace-Church-Street*, in the Month above-mentioned ; they, instead of sending their desired Answer by her, sent Word, *That they would convey their Mind to me by a Messenger of their own*, as they did some Hours after accordingly, by whom they let me know, *That as they had adjourned their said Meeting till the 4th Hour in the Afternoon upon my Account, I might then appear before them, if I thought convenient, when they would be ready to hear such Charges as I pretended to alledge against them, or Words to that purpose.* In answer whereto I returned,

That as I purposed to wait upon them at the Time they prefixed, so I desired, that they might not only Hear, but also take Time to Examine the Truth of my Charges, by such Instances as I had ready to assign in proof of them, of which I wish'd their Messenger to give them Notice accordingly.

But though we met at the Time appointed, yet were they so far from offering to Examine the Truth of the Instances I refer'd to in proof of my Charges, as that *George Whitehead* and *John Feild*, with the greatest part of the rest, (according to their former Method) got away before I had thoroughly read them, contrary to their Pretensions when I began them, in a deep Sense of their Guiltiness I doubt not in the several Matters I mentioned ; upon which one fell to Curse me, another to Preach to me, another to Pray me, and another to Threaten me with terrible Things if I exposed them more publickly. All whose false Fire, as I told them, should not (without their Repentance and Amendment) divert me, since as I had ground to believe, That it was nothing but their known Guiltiness that made them make those blustering Noises, to prevent their mislead Auditors from a true Sense of it, so nothing but their publick Defence or Condemnation should ever deter me ; upon which Doctor *Heathcoat* desired, *He might have Liberty allowed him to ask me one serious Que-*

stion for his own satisfaction; which being granted him, he proceeds to tell the Friends,

That though God had made him truly sensible, that I had charged them in my Manuscript with a many dangerous Truths, which he wish'd they had never given occasion for.

Yet the Question he wanted me to resolve him was, *Whether I was guided in my Charge by my own Humane Reason, or the Principle of Divine Revelation they pretended to be led by?*

To which when I rose up to make Answer, he (according to the Precedent of the rest of his Fellows) instantly turned his Back, and hurried in haste down the Stairs like one Thunder-struck, crying out as he ran, *I proposed not my Question to create Debate, but for my own Satisfaction, as appears by my Words, wherefore won't he prevail'd on to stay to hear ought of that Tendency by all thy Perswasions.* Wherein, instead of acting like a noble Enquirer, according to the Precedent of those Bereans of Old the Apostle commended, he rather imitates that of a certain cowardly Taylor I have heard of, who (when he had fallen for Fear under a Man of Straw, he had unexpectedly fell'd in his Cups, by a stroke with his Wand) cried lamentably hard for his merciful Discharge, under pretence, that he came there only to show his Valour, by smiting at one he hoped would not hurt, and not with the least intention to venture the hazard of being smore by him.

Thus far with relation to the fourteen Particulars afore-mentioned, of their Apostacy from the Truth, and our ancient Christian Principles inserted in my said Manuscript; whereat being more than ever concerned, on Account of the fatal Consequents that naturally attend such ignominious Diversions as they exercised me with, as the Lord was pleased to give me a further Sense of their other great Corruptions specified in those Papers, as sorrowful Additions to my foregoing Discoveries; which our Quarter Meeting again allowing me to propose to our ensuing Yearly one, to be there

there defended or condemned as became them, I once more found my self concerned to take another tedious Journey thither, to offer the same to their Consideration for that righteous purpose; where meeting with the like repulse as before notwithstanding at Entrance, by their more than usual Guard there placed for that end, I again addressed my self to the afore-mentioned *William Pen*, in hopes of obtaining Audience amongst them through his Influence, which he promising me to use his utmost to accomplish, but not being able to effect, through the Aversion of others, I thought good to signify my Mind to the Members of the said Meeting in General, by a few Lines in way of Answer to such Reasons as they had assign'd by their Agents, as the ground of my Expulsion from amongst them, as follows.

25th of the 3d Month, 1711.

Friends,

‘ **U**nderstanding by some Discourse I had this
 ‘ Afternoon with *William Pen*, amongst o-
 ‘ thers, that you are not willing to grant our Quar-
 ‘ ter Meeting’s Request, in admitting me a Hear-
 ‘ ing in this our Yearly Assembly, of such Things
 ‘ as I esteem my self conscientiously concerned to
 ‘ lay before you, as Errors in the Church that
 ‘ ought to be redress’d; under pretence, that I
 ‘ have disjoyned my self from your Society, by
 ‘ joyning with the Prophets, and representing
 ‘ Friends Apostates: Which are your Mistakes in
 ‘ both respects, since as I have not disjoyned my
 ‘ self from the Sincere of our Profession by joyn-
 ‘ ing with the Prophets, as you untruly pretend,
 ‘ so I do not call all Friends Apostates, as you in-
 ‘ definitely charge me without proof; wherefore
 ‘ I have ground to believe, (that instead of the
 ‘ Reasons you alledge for my Rejection) ’tis the
 ‘ known Guilt of the Parties who introduc’d those
 ‘ Errors I have to acquaint you of, that makes
 ‘ them thus refuse to bring their Deeds to the
 ‘ Light, lest they should be justly reprov’d, when

' they come to be impartially examined ; so as the
 ' parallel of your Actions towards me is no where
 ' to be found so compleat, as in *Rome's* Proceed-
 ' ings towards the Ancient Protestant Reformers
 ' at the Council of *Trent*, I hereby must tell you,
 ' that as I justly claim my Liberty of Entrance
 ' into this your Assembly, upon account of the
 ' Station I am plac'd in, as Overseer of that part
 ' of the Church to which I belong, according to
 ' the Discipline of Truth ye profess, you have hi-
 ' therto as illegally as unrighteously debarred me,
 ' so I also require your Audience of such Matters
 ' as I have to propose amongst you, according to
 ' our Quarter Meeting's Request, as you will an-
 ' swer the contrary before God and his faithful
 ' People, concerning which I desire your speedy
 ' Answer *per* Bearer or otherways, who am with
 ' due Respect, yours

Henry Pickworth.

This still (together with our Quarter Meeting's
 several Representations and Requests sent them in
 Writing, &c.) not being able to move them to
 admit me Entrance into their said Meeting, any
 more than my former, and their Corruptions be-
 ing in divers respects of a most damnable Tendency,
 I durst not but go up again to their next
 Yearly Meeting, in order to lay those several Mat-
 ters before them, I had Evidence ready to offer in
 proof of; where meeting with the same Repulse
 as before at Entrance, I drew up the Heads of
 my several Charges, with a design to publish them
 in Print, as follows.

London, the 10th Day of the 4th Month called June,
 1712.

' These are to Certifie all whom it may con-
 ' cern, That whereas I have for several
 ' Years been made sensible (amongst several others
 ' of our Friends called *Quakers*) of the growing
 ' Depravity of many of our most noted Leaders,
 ' in

' in Matters of Doctrine, Discipline and Practice,
 ' through which the generality of their Adherents
 ' have been corrupted, to the danger of their e-
 ' ternal Damnation, if not timely prevented ; I,
 ' in discharge of my Duty, as Overseer and El-
 ' der of their own Election, have not been want-
 ' ing to signify the same to them, from Time to
 ' Time in a friendly way, by Word and Writing,
 ' in order to their Repentance and Amendment, to
 ' prevent if possible, their being more publicly
 ' exposed for their presumptuous persistance there-
 ' in ; but since they have been so far from answer-
 ' ing the righteous End of my Christian Travels
 ' for their Welfare, as that they have heretofore
 ' as well as now again at this our Yearly Meeting,
 ' refused me the Audience I desired among them,
 ' in order to their better Information, by illegally
 ' barring up their publick Doors, and keeping me
 ' out by Force at their private one ; I find my self
 ' conscientiously concerned to signify hereby to all
 ' the World, That I not only Charge, but also
 ' heretofore have in some Measure, and now a-
 ' gain offer to prove, before impartial Persons e-
 ' qually elected between us, or otherways, in a
 ' publick Assembly, that the said Leaders are guil-
 ' ty of 1. Error, 2. Heresy, 3. Uncharitableness, 4.
 ' Falshood, 5. Evasion, 6. Inconsistency, 7. Innova-
 ' tion, 8. Imposition, 9. Infidelity, 10. Hypocrisy, 11.
 ' Pride, 12. Railery, 13. Apostacy, 14. Perjury, 15.
 ' Idolatry, 16. Villany, 17. Blasphemy, 18. Abomi-
 ' nation, 19. Confusion, and 20. Worse than Tur-
 ' kish Tyranny, in their Church Capacity ; in Evi-
 ' dence, that the Abomination of Desolation fore-
 ' told by our Saviour to be set up in the Holy
 ' Place, (*i. e.* People professing Infallibility and
 ' Perfection, &c.) as previous to the terribly Day
 ' of the Lord, preceding the peaceable and uni-
 ' versal Reign of Christ, of which the Holy Scrip-
 ' ture speaks, is now set up amongst them.

' Wherefore, inasmuch as Mens refusal to bring
 ' their Deeds to the Light, by a fair Examination
 ' before impartial Auditors in verbal Conferences,

See their Yearly Paper of Anno 1666, compared with G. W.'s Advice in p. 53. of the Copies of several Letters, printed the same Year, as cited p. 30. of Ed. Beckam's Brief Discovery.

See Fox's Several Papers, p. 33. A faithful Testimony for God and my Country, p. 12. Contentious Apostate, p. 15. New-England's Ensign, p. 4, 59, 79. Grounds and Causes, p. 67.

has been the occasion of those unhappy Schisms wherewith the Christian Church in all Ages hath been afflicted, according to our Friends approved Sentiments; I hope, that (since those depraved Teachers have taken care to secure their pernicious Errors from publick Discovery by Books, in forbidding such to be printed or published among us, as are not wrote in Union of their Body, as they call it) our Superiors will for once be pleased to oblige them, by Christian means, if possible, to submit to the Examination desired in a free Conference, for their own and our Posterities future Security from the fatal Consequents of their destructive Corruptions, according to their ancient Petitions in other respects, since I find my Christian Entreaties (amongst others of our Friends) unable to perswade them to it without it, who am a hearty Well-wisher to all Zion's true Travellers in every Christian Society, without respect to Sects and Parties one above another, any further than they exceed each other in true Faith and Holiness, which those our depraved Pretenders are become Strangers to, as I shall, through God Almighty's Assistance, evince by good Evidence, by their own approved Writings in their Custody, amongst others, when-ever they have the Courage to meet me in a publick Assembly, rightly constituted for that righteous purpose. Witness my Hand

Henry Pickworth,

Sleaford in Lincolnshire.

Catan's Cloud, p. 11, 12. Quakers Plea, p. 8. Margaret Fox's Letter to King Charles II. p. 3, 4. with Ed. Burrow's Preface to Fox's Great Mystery of Iniquity.

Being, after I had transcribed the foregoing for the Press, notwithstanding loath to Print it, before I had used all the Christian means I could possibly think of to prevent it, for fear of some unforeseen Consequences attending it, I thought good to send them

them

them a Copy thereof, in a few Lines of my purpose to publish the same in Print, if not prevented by their Allowance of the Hearing I desired amongst them, that they might avoid its Effects by removing the Cause, as they were in Duty obliged; the Contents whereof is as follows.

Friends,

‘ **Y**our disingenuous Dealing towards me, in
 ‘ refusing me Entrance into this our Yearly
 ‘ Meeting, in order to lay your several Corruptions before you, having laid a necessity upon me
 ‘ to Print the inclos’d, in further discharge of my
 ‘ Duty to God and his abused People, I have, in
 ‘ tender Compassion to the sincere amongst you,
 ‘ prevailed on my self to let you have a sight of it
 ‘ before it be published, to see if the Dangers that
 ‘ may from thence arise, may cause you to prevent
 ‘ it, by giving me Notice, by a few Lines or otherways, this Evening (directed to my Lodging
 ‘ at the *Red-Lyon* without *Bishopsgate*) that you will
 ‘ allow me free Audience amongst you very shortly for the afore-mentioned purpose; who am
 ‘ yours in the Truth

Henry Pickworth.

9th of the 4th Month, 1712.

The foregoing, with the inclosed therein, being directed to *William Pen*, for the Service of the said Meeting, was communicated by him to *George Whitehead* [that Arch Emissary of Satan] to have his Advice in the Matter, who upon refusing the same, were so far from communicating its Contents to the rest of Friends there assembled, in order to have their Approbation therein, as that he took upon him not only to conceal the whole as much as he could from the knowledge of the Meeting, but also declared to such as accidentally heard of it, *That he could not consent to my Audience amongst them*; under pretence, *That as I had disjoyned my self from their Body in effect, by joyning with the Prophets, I was not to be taken notice of in what I had to alledge against*

A a 4

them,

them, having been long a Troubler of their Israel; with more to this purpose, as I was informed.

Which evasive Reflection as I had sufficiently refuted in the Letter I sent them the Year before, I forthwith got the inclosed printed, in order to affix at the *Royal Exchange*, and other publick Places of Recourse up and down the City, &c. according to my first Determination.

Notwithstanding, after I had about a Hundred ready in my Hand for that purpose, being still loath to expose them, whilst all hopes utterly failed me of obtaining Justice without their publication, I thought good to send them two or three of the said printed Papers into their Meeting on the 11th Instant, to see if their Consideration might move them to prevent the publication of the rest, by allowing me the Hearing I desired amongst them; which not effecting my end, how much soever some of their Members thereupon in Words pretended to it, I waited till the next Day, when not hearing any thing from them to that purpose, I ordered a Friend of mine to past up three of them in the Court before the Meeting Doors, to see if they might prevail on them to prevent the publication of the rest, by doing me and themselves, &c. the Justice I aimed at; which they yet not being able to effect, I the next Day design'd to publish the rest; to the further delay whereof, the Lord was pleased to lay a necessity upon our ancient and truly worthy (though greatly abused) Friend *Thomas Kent*, to come up to the City that Morning, thirteen Miles on Foot, through a Divine Sense he gave him, that he had something to do in it for his Church and People, though he knew not what it was till he came there, where finding me in the Street with the said Papers in my Hand in order to publish, it was instantly made known to him, as his Service, That he might go to the Meeting, to endeavour to perswade them to prevent their Consequence, by admitting me to the Hearing I desired amongst them, according to their own ancient Discipline and the known Rules of

of Truth; which yet he being not able to prevail on them to allow me, through the Strength of their Stupidity, our Friend *William Parr* of *Nottingham* was, with Tears in his Eyes, concerned to go to *William Pen* on the same Account the same Day, to whom though the said *William Pen* declared his willingness to grant my Request, for the easing my Conscience, yet he declared it out of his power, on account of *George Whitehead's* Aversion; which being no small Affliction to others of our Well-wishers, in a Sense of the Righteousness of my Request, our Friend *Joseph Tovey* still desired me to delay, till he had tried if he could obtain any better Success in his Attempts for that end; instead of which, though he found them like the Seditious at *Jerusalem* before their Destruction, busie in quarrelling one with another, in calling each other *Dark, Canker'd, Separate, Apostate Spirits*, &c. (in the Printer's Shop at the Entrance of their Meeting) about their Affirmation, &c. as Evidence of their Depravity within, whilst they were thus besieged without, yet all agreed notwithstanding in refusing this my righteous Request to them; upon which he, with our afore-mentioned Friends (seeing their dreadful Infatuation) came away with great ease in the publication of my Papers, in a sorrowful Sense of God's flaming Displeasure against them for their repeated Provocations; upon which I spread them accordingly, to their no small Disconsolation; all which hath not yet prevailed on them to see if the House they have built be laid with tried Stones, there being many that would be Builders, who love not to be tried, of which Number they have proved themselves, as one of their ancient Friends * not long since foretold them.

Thus far proceeding without my desired Success, my next Work was to lay their Contagious Corruptions before our Superiors in Parliament, according to the Contents of my Paper, to have them convened, if possible, to a publick Hearing by their Authority, for the future Security of them.

* *In a Vision concerning the Great City, Mystery, Babylon, cited p. 293. of the Account of the Life of J. Penman.*

themselves and Posterity from their infectious Consequents, according to their ancient Petitions afore-mentioned ; yet as that Course appeared to me both difficult and dangerous, notwithstanding the Cause they had given me to take it, by the damnable Nature of their Corruptions, and abusive Devices they used to conceal them, I still waited another Year, when not being able to obtain the Consent of our Quarter Meeting, to offer my Allegations against them at their Yearly Assembly as heretofore, through the Prevalency of the depraved Parties Instigations to the contrary, I was constrained in my Spirit to go up thither again for that end without their Representation, where, upon their refusal to let me in as heretofore, lest one should miscarry, I sent in three Copies of the ensuing Lines, to the Hands of *Benjamin Bangs*, *Edward Dykes* and *John Whiting*, for the Meeting's Service, directed and composed as follows.

Dear Friends and Brethren assembled at this our Yearly Meeting, to serve the Lord, his Truth and People,

‘ **W**Hereas it is not unknown to several in your
 ‘ Assembly, that I was conscientiously con-
 ‘ cerned the last Year, to publish a Charge of di-
 ‘ vers gross Errors in Doctrine, Discipline and
 ‘ Practice, against a depraved Party amongst
 ‘ you, upon account of your Refusal to Examine
 ‘ the Validity of such Instances as I then had (by
 ‘ our Quarter Meeting's Allowance, and now a-
 ‘ gain have) ready to offer in proof of it ; so as I
 ‘ have ground to esteem your Opposition against
 ‘ my Appearance among you for that end, (by il-
 ‘ legally barring up your Meeting-House publick
 ‘ Doors, and keeping me out by force at the pri-
 ‘ vate one) to be the effect of that Parties well-
 ‘ grounded suspicion of their own Guiltiness in the
 ‘ several Matters I charged them, whereby the ge-
 ‘ nerality of their Adherents have been corrupted ;
 ‘ I doubt not, but that those their Errors will, up-
 ‘ on Examination, be found to be the *Babylonish*
 ‘ Gar-

' Garments and most accursed Things, you was
 ' the last First Day in this your Meeting-House
 ' admonished to purge from amongst you ; in pur-
 ' suance of which Christian Duty, I hope you
 ' won't any longer delay to oblige that Party, to
 ' bring their Deeds to the Light by a fair Exami-
 ' nation in a free Conference, before a select
 ' Number of the several Quarter Meetings Re-
 ' presentatives, regularly elected by you in a
 ' Church way (not exclusive of others) at this
 ' your Assembly, how much soever the Guilty may
 ' endeavour to dissuade you from it, by aspersing
 ' of me, as a contentious Pretender and Breaker
 ' of their Peace, &c. since as I can appeal to God,
 ' the only Searcher of all Hearts, in behalf of the
 ' Sincerity of my Intentions in those my Proceed-
 ' ings towards them, (for which Cause I hereby
 ' engage to Condemn my self as publickly as I
 ' have accused them, if it appear I have wrong'd
 ' them) so as in a Sense of the improbability of
 ' rectifying Matters amiss by the Press, for want
 ' of the Privilege to Print and Publish such Books
 ' amongst Friends, they have for their evasive De-
 ' fences ; I hope, that how much soever the Great *Of whom our*
 ' Man of your House may endeavour to dissuade *Friend Mary*
 ' you from the Examination desired, in order to Mitchel
 ' keep you unsensible of the Rubbish he hath *speaks in her*
 ' brought into it, (through which you are in some *Vision afore-*
 ' measure already, and hereafter will be much *notified.*
 ' more involv'd in Confusion) you will not any
 ' longer joyn with him and his deprav'd Collegues
 ' of the Second Days Meeting, in concealing their
 ' Corruptions, by shrouding them from just Judg-
 ' ment, in refusing me Audience in those several
 ' Matters I have to lay before you, in proof of my
 ' Charges against them, as you expect to escape
 ' the high Displeasure of an incensed God, and
 ' just Indignation of his abused People ; since as it
 ' is the Duty of every one amongst us, how ob-
 ' scure soever, to cry out as earnestly against Er-
 ' ror in the Church upon his Discovery of it, *as if*
 ' he believed all besides himself were asleep, according
 ' to

' to your own approved Sentiments, I hope you
 ' won't blame me, if upon your Refusal to Exa-
 ' mine the Truth of my Charges now in this your
 ' Assembly, I find my self, amongst others, obliged
 ' to sollicite our Superiors in Parliament to bring
 ' you to it, according to the effect of your ancient
 ' Petitions, by a way perhaps more ungrateful, to
 ' secure our selves and Posterity from the fatal Con-
 ' sequents of your Corruptions, in order to avoid
 ' the effects of whose Resentment. As I shall ex-
 ' pect your Answer hereunto this Evening, if pos-
 ' sible, at my Lodging at our Friend *Joseph Tovey's*
 ' in *Lombard-Street*, so if I hear nothing of it, as it
 ' will give me good Cause to conclude, the Parties
 ' I subscribe it to for the Meeting's Service, have,
 ' by the Direction of the Depraved, concealed the
 ' Contents of it from the general knowledge of the
 ' Members, as others heretofore served me, with
 ' relation to my last before I published it; so as
 ' such like Dealings in the Pope's Agents at the
 ' *Trent Council*, made that Church justly odious
 ' to all Protestant Nations; your following their
 ' Precedent herein, to secure your Leaders evil
 ' Deeds from being brought to the Light, by a fair
 ' Examination in the Conference desired, for fear
 ' they should be justly reprov'd, will be so far from
 ' healing the Wound they have given you, as that
 ' by attempting to do it by such deceitful means,
 ' whilst their Corruptions remain, you will not on-
 ' ly expose your selves to the Ignominy of their de-
 ' praved Brethren above-mentioned, in the Ages
 ' preceding, but also finally render the Name of a
 ' *Quaker*, for their sakes, a Hissing, a By-word,
 ' Contempt and Scorn to all succeeding Generati-
 ' ons, as hath been, by your own best Friends,
 ' long since foretold you; which I hope the sincere
 ' among you will duly consider, in answering my
 ' Christian Request herein, in order to your own
 ' and Posterities preservation from those dreadful
 ' Consequents, that otherways you will find will
 ' attend your unchristian Connivance, who am, as

I

‘ I ever hope to remain, whatever any may suggest
 ‘ to the contrary, your ever well-wishing Friend

Henry Pickworth.

London, 27th of the 3d Month, 1713.

Now though the foregoing was carefully delivered to the Parties I subscribed it to, in the Time of their said Meeting, receiving Information, that all the three Copies of it were most wickedly concealed from the Members thereof, notwithstanding my Precautions, as I suspected, I found myself concerned to give them general knowledge of it two Days after, by a Hundred of the ensuing Lines in Print, communicated by my own Hands, that they might not plead Ignorance of my Christian Request therein, directed and composed as follows.

Dear Friends and Brethren, assembled at this our Yearly Meeting, to serve the Lord, his Truth and People,

‘ **W**Hereas the last Fourth Day I directed three
 ‘ Letters to three several Members of this
 ‘ your Assembly, whose Names are *Benjamin*
 ‘ *Bangs, Edward Dykes and John Whiting*, to let you
 ‘ understand, that if you still refuse to admit me a
 ‘ Hearing of such Instances in a Church way, as I
 ‘ have ready to offer in proof of the several Charges I was the last Year concerned to publish in
 ‘ Print, against a depraved Party amongst you,
 ‘ through your illegal prevention of my Appearance
 ‘ in your Assembly for that righteous purpose, (by
 ‘ barring your publick Doors, and keeping me out
 ‘ by force at your private one) I shall, with the assistance of some others of our oppressed Friends,
 ‘ be obliged to sollicite our Superiors in Parliament
 ‘ to bring you to it, for the future Security of our
 ‘ selves and Posterity, from the fatal Consequences
 ‘ of their destructive Corruptions, (according to
 ‘ your ancient Petitions in other respects); the
 ‘ Contents of which Letters being abusively concealed from your knowledge by the Parties above-

'bove-named, I could not be easie to take those
 'severe Courses, until I had given you this gene-
 'ral Notice of my Request therein, to prevent our
 'Superiors just Indignation, if possible, against your
 'concealed Abominations, by your removing the
 'Cause of them, in bringing those your Teachers
 'Deeds to the Light, in way of free Conference
 'in this your Assembly, in order to their Defence
 'or Condemnation, according to the Discipline of
 'the Truth ye profess, and my earnest Entreaties,
 'before ye be forced to it by a way more ungrate-
 'ful, which otherways cannot be avoided; since
 'as your Actions towards me herein, are exactly
 'parallel to those of the Pope's Legates towards
 'the ancient Protestant Professors at the *Trent Coun-
 'cil*, to hinder that Reformation desired by many
 'amongst them, your shrouding your Leaders Cor-
 'ruptions by such ignominious Devices, will, in-
 'stead of concealing them, finally center in the
 'Authors high Infamy, and your eternal Confusi-
 'on in their publick Discovery; as hath by our
 'own best Friends been long since foretold you:
 'Witness my Hand

Henry Pickworth.

From my Lodging at Joseph
 Tovey's in Lombard-
 Street, May 29, 1713.

Now, though about a Hundred of the foregoing
 were delivered the Members of the said Meeting by
 my own Hands the Day it was dated, yet as they
 otherways (like the old World to *Noah*) look'd up-
 on me as one that mock'd, being much too wise
 in their own Conceit to be called to Account by
 me, so it (with what else I said or wrote) was far
 from perswading them to allow me the Hearing I
 requested in a Church way amongst them,* though
 it had the effect to cause several of their Preachers
 and Hearers to loudly pretend to it, amongst whom
 one *Andrew Pitt*, a Linnen-Draper in *Cornhill*, most
 eminently signaliz'd himself, in telling me, *That as
 he knew no Cause their Leaders had, to fear bringing*

†

their

their Deeds to the Light in the Conference desired, so I had certainly obtained a Hearing of my pretended Proofs of my Charges against them, according to my Request, had I directed my Letters to the Meeting in general, without mentioning the Names of any Persons in their Supercription for its Service; wherefore if I would take his Advice, in sending one without Names, he would not only take the Charge of the Delivery of it, but be assistant also in procuring me the Audience I requested in it; with more to this purpose; wherein though I, in a deep Sense of the many unaccountable Diversions I had met with from his Superiors, had ground to question his Performance, notwithstanding his Confidence, yet that nothing might on my part be wanting towards the Redemption of our enslaved Brethren, from their Errors, Heresies and Tyrannical Impositions, &c. (whereby they have long kept us in worse than Egyptian Bondage) I condescended for once more to answer his Desire in sending another, according to his prescribed Rule directed and composed as follows.

Friends,

‘ **N**OTwithstanding I have by divers Letters in
 ‘ Writing and otherways, directed to the
 ‘ Hands of some of your Members, for the Ser-
 ‘ vice of this your Assembly, given you repeated
 ‘ Notices of my desire to be heard by you in a
 ‘ Church way, what I have to alledge, in proof
 ‘ of the several Charges I (after divers private
 ‘ Dealings) was conscientiously concerned to pub-
 ‘ lish the last Year, against a depraved Party a-
 ‘ mongst you, by whose Errors in Doctrine, Di-
 ‘ scipline and Practice, the generality of our Friends
 ‘ have in some measure been corrupted, to the
 ‘ Danger of their own and Posterities Spiritual and
 ‘ Temporal Ruin, if not speedily prevented by
 ‘ your obliging the Parties, who have the ascen-
 ‘ dency among you, to suffer their Deeds to be
 ‘ brought to the Light in a free Conference, ac-
 ‘ cording to the Discipline of Truth, and our Quar-
 ‘ ter Meeting’s Request, in order to their Defence

‘ or

or Condemnation ; as I am told by one of your
 Members this Morning, *That the Reason I am not*
heard by you, is, because I did not direct my said
Letters to the Meeting in General, without mention-
ing the Names of any Persons in their Superscription
for that end ; under pretence, that had it not been
for my Mistake herein, I had most certainly been al-
lowed a fair Hearing amongst you, which he will
make way for, if I think good to remedy it, by direct-
ing a few Lines more to you, according to his Instru-
ctions ; that nothing may on my part be wanting
towards your Deliverance from the many Mil-
chiefs, those your Leaders have by their Errors,
&c. involv'd you in, I have directed this accord-
ing to his prescribed Method, to see if it may
have the effect proposed, without bringing you
to it by ways more forcible, which in a Sense of
the many unrighteous Diversions I have hereto-
fore met with from your Hands, upon this Oc-
casion and others, I am almost out of hopes of,
who am, notwithstanding those your unaccounta-
ble Transactions towards me, your ever well-
wishing Friend

Henry Pickworth.

From my Lodging at Joseph
 Tovey's in Lombard-
 Street, the 1st of the 4th
 Month, 1713.

These for the Service of this Yearly Meeting, present,
 with Care I desire.

Now though the afore-mentioned was not only
 directed, but also delivered to the Hands of this
 Andrew Pitt, in their Meeting time, according to
 his Instructions, in hopes of its having the Effect
 proposed, through his Assistance ; yet instead of a-
 ny such Thing, he presently comes out, and tells
 me, *I was quite wrong still, through a Mistake of his*
Words, since I should not have directed it to the Meet-
ing without Name, but Charles Harford (their Clerk
for its Service) by Name ; which though I looked
upon to be only a Quibble of his, to get shut of
the Task he had undertook, through the difficulty
 he

he found to perform it ; yet being resolved to leave no Stone unturn'd towards getting them to the Hearing desired, if possible, I told him, *That should be no Obstacle at all to his Work, since I would add the Name of their said Clark to its Superscription ;* which though I did, I was still never the forwarder, as I found when I address'd my self to him the next Day for an Answer, when, instead of the Satisfaction desired, he told me, *He could do nought in the Matter, since I had still done wrong, in mentioning any Name at all, contrary to his first Direction ;* which when I attempted to alter again, by razing out the same that I might be right, if possible, at last he hastily ran away from me like a Man in amaze, in a Sense of the impossibility of the performance of his Undertaking, through the Aversion he found in his Leaders to any such Thing, in a deep Sense of their Guiltiness in the Matters I charged them ; wherein as they appeared resolved to persist, without the least sign of Repentance, my next Work was to solícite our Superiors in Parliament to Summons them to it, as afore-mentioned, which I did accordingly the Year after, in the Terms following.

To the Right Honourable and Honourable, the Lords Spiritual and Temporal, and Commons in Parliament assembled,

The humble Petition of Henry Pickworth of New-Sleeford, in the County of Lincoln, in behalf of himself, and many other of his long mistled Friends called Quakers, over whom he hath been elected Overseer and Elder, according to the Discipline practised among them,

Humbly sheweth,

THAT whereas I have for several Years not only been made sensible of divers gross Errors in Doctrine, Discipline and Practice, that have been industriously maintained and fomented by a leading Party of depraved Teachers amongst us, to the danger of ruining our selves and Posterity, Temporally and Spiritually, if not timely prevented,

' But also have by Word and Writing, privately
 ' and publickly, several Times offered to prove the
 ' same, by plain Matter of Fact in their Audience,
 ' in our Yearly Meeting held in *London*, that they
 ' might be amended, to avoid those unhappy Con-
 ' sequents that have been found to attend them; yet
 ' have I been so far from obtaining my righteous
 ' end therein, as that I have (through the prevalen-
 ' cy of those depraved Teachers) been illegally kept
 ' out of the said Meeting, by their barring their
 ' publick, and guarding their private Doors against
 ' my Entrance, Time after Time, contrary to their
 ' own ancient Discipline, and late repeated Pre-
 ' tensions.

' Wherefore, as it hath been found by woful Ex-
 ' perience impossible to rectifie Matters of this
 ' Nature by Print, through their having the Com-
 ' mand of all our Printing-Presses, (from which they
 ' allow no Books to be published amongst us but
 ' what they approve of) and whereas they have here-
 ' tofore several Times desired in Print, That they
 ' might be conven'd by Authority to a Hearing with
 ' their Opponents in a publick Conference, on other
 ' occasions, as the only Method to rectifie Religious
 ' Differences, according to King *Charles I.*'s Sentim-
 ' ents; I humbly hope your Honours will for once
 ' be pleased to oblige them so far, in convening
 ' them to One against me, in order to their Defen-
 ' ces from the Charge of *Error, Heresy, Incharity, Fal-*
 ' *shood, Evasion, Inconsistency, Innovation, Imposition,*
 ' *Infidelity, Hypocrisy, Pride, Railery, Apostacy, Perjury,*
 ' *Idolatry, Villany, Blasphemy, Abomination, Confusion,*
 ' *and Worse than Turkish Tyranny,* in their Church
 ' Capacity, as in *Anno 1712*, I, by a printed Half-
 ' Sheet, publickly offered, and now again am ready
 ' to prove them guilty of, before such impartial Per-
 ' sons as your Honours shall be pleased to depure,
 ' as Judges for Decision, in a publick Assembly or
 ' otherways, without suffering your selves to be any
 ' longer diverted, by their Hypocritical Outcries a-
 ' gainst me, as a Fomenter of their Persecution they
 ' have heretofore made against others, in order to
 ' amuse

amuse our Superiors; and keep us under their illegal Subjection; since whatever Indignity may be judged requisite to put upon the busie Promoters of their Heresies, as a Warning to others, their Persecution is as far from my Desire, as it would be from answering my end in it, many of them being so prepossess'd by their Apostle Fox's Exhortations, to stand Valiant for the Truth, as they call it, as that there is not the worst of his Dorages but they will die for, rather than by pecuniary Penalties or corporal Punishments be forced from any of them, as hath been found by Experience.

Wherefore, as their Outcries of this Nature (against the endeavours of the Clergy of *Norfolk* and *Suffolk*, to bring them to a fair Hearing in Parliament) were only to prevail with our Legislators, to let their Corruptions lie uncensur'd, thro' sensible Inabilities to defend their Principles in verbal Conferences before impartial Auditors, has been acknowledged of late by divers of the most Judicious amongst them in my hearing.

I hope, that since it is no other than themselves have solicited for, (before they found their Effects at *Westdearam*, &c. to contradict their Expectations) your Honours will be pleased to oblige me (amongst many others of our abused Friends) in summoning *George Whitehead*, *William Pen* and *John Whiting*, with the rest of their depraved Collegues of the Second Days Meeting, to a Conference with me, in order to their restoration from their most deplorable Depravity, as you desire to avoid Divine Displeasure for such Omission of so great a Duty towards a deceived People, since I can appeal to God, that it is only for his Honour, and our misled Friends Souls-sake, that I thus sollicite you.

I shall as freely Condemn my self, if in any thing I have wronged them, as I hope you will by Christian means, if possible, oblige those our Leaders to Condemn publickly the destructive Errors I charge them with, if they appear guilty on a fair Examination, according to their Duty and repeated Pretensions.

‘ In order whereto, as I hope your Honours will
 ‘ enable me to send for such personal or written E-
 ‘ vidence as I can’t obtain without your Authority,
 ‘ I doubt not of your allowance of such Assistance
 ‘ in the management of my Charges, as may be
 ‘ found requisite for the better Discovery of their
 ‘ Soul-damning Corruptions, in order to their Re-
 ‘ pentance, and others future Security from their
 ‘ contagious Influence.

‘ Who am your obliged in all Christian Services,
 ‘ and their truly well-wishing, though greatly abus’d
 ‘ Friend

Henry Pickworth.

*From my Lodging at the Golden
 Key in Newgate-Market,
 London, April 9. 1714.*

The above not obtaining the effect desired, chiefly
 for want of the Convocations joyning in the Con-
 tents of it, as I was informed, I was advis’d to en-
 close them one of the said printed Petitions in ano-
 ther to them in Writing, as I did three Days after
 for that end, directed and compos’d as follows.

*To the Right Reverend and Reverend, the Bishops
 and Clergy in Convocation assembled,
 The humble Petition of Henry Pickworth, in behalf of
 himself, and many other of his long mislead Friends
 called Quakers,
 Humbly sheweth,*

‘ **T**Hat whereas I, in a deep Sense of divers gross
 ‘ Errors, Heresies and Blasphemies, amongst a
 ‘ many other great Abominations our chief Teachers
 ‘ have unhappily involv’d us in, for want of sub-
 ‘ jecting themselves to a timely Examination in our
 ‘ Yearly Meetings, in order to their detection, ac-
 ‘ cording to the repeated solicitations of my self, a-
 ‘ mongst many others of our true Friends, have been
 ‘ conscientiously concerned to present several of the
 ‘ enclosed Petitions to our Superiors in Parliament,
 ‘ to oblige them to a fair Hearing before others,
 ‘ according to their own Requests on other occasions.
 ‘ The end of which Petition, the worthy Mem-
 ‘ bers

' bers there assembled being willing to Answer up-
 ' on your Request, (from whom it can only be re-
 ' gularly presented, as I am credibly inform'd) I hum-
 ' bly hope, that as my proof of the several Charges
 ' therein will not only obviate our said Teachers
 ' unworthy Representation of such of the Clergy as
 ' have heretofore detected many of their Corrupti-
 ' ons, for *Baal's* Priests, treacherous Incendiaries,
 ' malicious Informers, &c. but also be instrumental
 ' in all likelihood to bring many of their misled Ad-
 ' herents to the true Catholick Church of Christ,
 ' from whence they have been long led astray by
 ' their said Teachers Delusions ;

' Your Reverences will be so much your own,
 ' and our misled Brethrens Friends, as to joyn with
 ' me in requesting our Superiors to summon the
 ' Causers of it to a publick Conference, before im-
 ' partial Persons by them elected as Judges for De-
 ' cision, according to the Contents of my enclosed
 ' Petition, as you tender the Honour of God and
 ' our eternal Well-being ; since as you can hardly
 ' ever hope for such another opportunity, to have
 ' that Christian Work (many of you have been en-
 ' gag'd in against our Errors) done to your Hands,
 ' without your further Appearance in it, I cannot
 ' perswade my self, but that what weighry Concerns
 ' soever you may be engag'd in for the Church's
 ' Welfare, as this respects the eternal Well-being of
 ' such a great Body of People, you will with me
 ' conclude, that it above all others merits your most
 ' serious and expeditious Consideration ; who am
 ' yours so far as I am convinc'd you are one with
 ' the Truth as it is in Jesus, whilst

From my Lodging at the Golden Key in Newgate-Market,
 London, April 12. 1714.

Henry Pickwerib.

The foregoing Petition coming to the sight of our
 old Friend *Francis Bugg*, he thought himself oblig'd
 to signify his approbation of it, by a few Lines of
 his own annex'd to it, in favour of the Contents of
 it, directed and compos'd in effect as follows.

Most Reverend and Reverend, &c.

Though the above-mentioned Person is not yet so far one with our Church in all Things as I could wish him, yet as the most amazing Instances he hath read in my Audience, since he came to Town, in proof of his Charges against the chief *Quaker* Teachers, hath given me good hopes of his further Conformity, (as well as misled Brethrens Conviction of their Errors in order to it) I hope you will not discourage him in his present pursuit of them, through your refusal to joyn with him, in soliciting our Superiors to summons them to the Hearing desired, according to his Petition; since as the righteous end of it is what many of our Reverend Clergy (as well as my self) have long foreseen to be the only Method to wound their *Quakerism* at the Heart, for the Reasons he mentions amongst others; for which Cause their Teachers have used all the deceitful Arts of late they can devise to avoid it, as appears by their abusive Answers to the Clergy of *Norfolk* and *Sussex*'s Petitions, compared with the Appendix to my *Pilgrims Progress*, &c. So though this Petitioner, as well as my self, is against their Prosecution by pecuniary Penalties or corporal Punishments, till their Errors break forth into Acts of Sedition; yet as they were originally occasioned by their implicate Bigotry to their idolatrously exalted *Fox*'s Impertinencies, he, as well as my self, (upon their refusal to Condemn the same publicly, when proved upon them in the Conference desired) should be pleased to see their great Patron *Whitehead*, with the rest of his depraved Collegues, oblig'd to follow a Paper-crown'd *Fox* on the Back of Asses, with one singing their said Apostle's undeserved Eulogies, in the Words of their *Cole* and *Audland*, from *Westminster* to their *Grace-Church-Street* Meeting-House, in their next Yearly Meeting time, to shame them, if possible, out of those his *Foxonian* Fopperies; pecuniary Penalties or corporal Punishments could never reclaim them, which I hope you will not be wanting to make way for,

by

‘ by soliciting our Superiors to grant the effect of his
 ‘ Petition ; lest your omission of such an Advantage
 ‘ for the Honour of our Church, &c. should give the
 ‘ Petitioner some cause to conclude, your Zeal for
 ‘ Religion and the Good of Souls, is not so ardent as
 ‘ he may think becomes you in your present Station,
 ‘ on this extraordinary occasion ; who am your most
 ‘ humble and most obedient Servant

April 12. 1714.

Francis Bugg.

Notwithstanding those our Christian Dealings to
 persuade our Superiors to answer the end of my
 Petition, as the Convocation was then too busily
 broil'd about their Thanks for the Safe and Honour-
 able Peace we had obtain'd for our Bodies, to take
 any care of our Souls in this Matter, the Parliament
 finally refused to Convene our Teachers to the Hear-
 ing desired, for want of their joyning therein ; un-
 der pretence of its being out of their power, for
 want of a previous Act for that purpose, as I was
 informed, which many besides my self greatly ad-
 mired at, since a former Parliament had convened
 our Friend *Naylor* to a Hearing before them without
 any such Act, for only one of those many Enormi-
 ties I now justly charge them. Through which Disap-
 pointment, as our City *Quaker* Preachers were not
 a little elevated in their conceited Victory over me
 and the Truth I mentioned, so after the Men had
 pursued me a while with their Flams and Jeers, as a
 Person much too contemptible to be taken notice of
 in Parliament, their Women at length thought good
 to signalize themselves also, by pouring their *Quaker*
 Judgments upon me without Mercy, for my pre-
 sumptuous Affront of their Eminencies ; amongst
 whom one *Elizabeth Honor*, a Chandler's Wife in
Hockley in the Hole, first entred the Lists, in a threat-
 ning Letter she sent me by her Maid-Servant before
 I left *London*, full of terrible Things that were re-
 vealed unto her, for to befall me, if I did not Re-
 pent and Condemn my self for the Truths I had told
 of them in my Petition ; which, considering they
 had so often pretended, that (as the Holy Scriptures

had been miraculously preserved from the Hands of such as would have consumed them in Flames) *nothing but what would abide the Fire should stand*, I resolved to try the Experiment on this her threatening Letter before her Servant's departure; which proving to be Matter combustible, I wish'd her to acquaint her Mistress of the end of it accordingly, that she might be sensible, it was not God's Word but the Devil's, by their own Maxim; notwithstanding that her Patrons might not be wanting in their Parts to make good the effects of it upon me, they instigated by their Agents. our Quarter Meeting of the 9th of the 4th Month ensuing, to exclude me out of their Church Communion, in order to my delivery to Satan once more for the pretended Wrongs I had done them, &c. the better to save them the Trouble of washing a Brick white, in their Attempts of Defence from my Charges, by perswading the World, *All I have said is only the effect of my Prejudice and Malice*, (as their manner is) *because they have disowned me*; in order whereto, the Instrument of my Exclusion being carefully drawn up by the said Meeting, and (in a Sense of their former abortive ones) advised to be kept from my knowledge some Weeks, that nothing of that Nature might be published against me, but what they (upon mature deliberation) could infallibly stand by, (as well as the more to surprize me, by its unexpected Delivery, as I have some ground to conclude, though I heard of the Secret by one little less than an Atheist, the Day after it was written) was finally brought to my Hand the 6th of September following, by Richard Snaisdall and John Burt, two of their Members, that I might have an opportunity to prevent its further publication, by my Repentance and Condemnation of my self for the Wrong I had done them, as pretended; which favour I was so far from thankfully accepting of, according to their vain Expectations, as that upon reading the same in their Audience, I plainly told them,

That though I expected to find it stuffed with such Impertinencies as most suited their Cause, yet as it exceed-
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ed my utmost Conceptions in its abusive Insinuations, and most notorious Untruths, in every Line of it, unless their Principals then obliterated it, and tacitly condemn'd their Error therein, (by supplying their former deficiency, in making way for the Hearing of my Charges against their depraved Leaders at our next Yearly Meeting, according to my former Demands, and their own professed Discipline) I should publish it my self through City and Country, to the eternal Infamy of such ignorant Pretenders, as they had thereby proved themselves ; in order whereto, that I might not be behind them in kindness, I was at the pains to transcribe their said Paper, and personally present it back to their Hands, at our next Quarter Meeting on the 22d of the Month afore-mentioned, with my detection thereof in distinct Paragraphs, in my Defence, as follows.

From our Quarter Meeting held at Lincoln, the 9th of the 4th Month, 1714.

Excom. **W**Hereas Henry Pickworth of Sleeford in the County of Lincoln, hath for several Years gone under the Denomination, as one of our Christian Society, the People called Quakers.

Answ. By this as they insinuate, as if I was never really of their Society in their Esteem, contrary to their express Declarations in their several Certificates of Union with me, they sent Friends of London to facilitate my Marriage Proceedings, together with those they published in Print, with relation to my several Conferences with Francis Bugg in their favour ; so the Reader may have just cause to suspect, the rest of their Paper is not grounded on the Truth, whilst they thus begin it with an Insinuation, that they themselves have been at no small pains to prove most notoriously false.

Excom. But for some time past hath forsaken our Religious Assemblies, (except upon particular occasions) rather to give us Disturbance than otherwise ; having long been of a contentious Mind, and a Causer of Divisions amongst us, like those spoken of by the Apostle Rom. xvi. & xvii. which we are exhorted to avoid.

Answ. That

Answ. That I have for some time forsaken their Religious Assemblies, is as true as their other Assertion, that I occasionally frequented them to give them Disturbance ; both which are as false as false can be invented, since besides those I constantly frequent with their profess'd Friends at *Steeleford*, as I have been at several of their said Assemblies at *London* of late, as divers can testifie, contrary to this their extensive Assertion, (though my other Services in their behalf have prevented my so frequent Attention of theirs at *Lincoln*, as might possibly by them be expected) so I have been so far from ever Assembling with them to give them Disturbance, through a contentious Mind, on those Occasions they speak of, as that the great God doth know, (as they themselves might also know, if they would once be so just to God or themselves, as to examine Things) that my chief end hath been to make them truly sensible of the Causes of those Disturbances which is every where amongst them, that the same might be removed, by their just Condemnation of the original Authors of them ; wherefore, instead of my being one of those Causers of Divisions the Apostle speaks of, that ought to be avoided, (as they without proof would perswade the World) they have hereby given me just Cause to fear, they themselves will prove of those strongly deluded ones, the Apostle directs us to let alone in their Ignorance, that they might be Damned for not believing the Truth, when it is told them ; since they have thus unrighteously required me for my Christian Endeavours, to make them truly sensible of the same, in order to their deliverance from those fatal Snares they are entangled in, through their implicate Bigotry to their depraved Leaders gross Errors and Antichristian Innovations ; though they, like their persecuting Predecessors, our Lord forewarned us of, are become so blind perhaps as to think, that by this their abusive Paper against me, they do God great Service, wherein they in the end will find themselves most grossly mistaken.

John xvi. 4.

Excom. And as he hath publickly joyned himself in Community

Community with those called French Prophets, some of whom hath (with him) declared us to be Apostates, &c.

Ans. This Paragraph, instead of mending the Matter, only serves for an Additional Evidence of its Authors Falshood and Folly, since as it is impossible I should joyn my self in Community with those called *French Prophets*, according to the Native Sense of the Word, (which signifies, an enjoying of all Things in Common) since there is no such Community practised amongst them; so instead of their having (with me) charged them wrongfully with being Apostates, as they would hereby perswade the World, there could not well be a more pertinent Instance, than their above-mentioned Falshood, assigned by them in proof of the Truth of it; which I would have them well consider of, in order to their Repentance and future Amendment, as a Duty that far better becomes them, than spending their Time in Excommunicating the Faithful.

Excom. As also may further appear from his temporizing reflectious Papers in Print, in which he assumes (through the Vanity of his Mind) the Title of an Elder and Overseer over us, &c. which but the more discovers his own Folly (if not Spiritual Pride also) and ill Deserts of those high Epithets he hath so often dignified himself withal.

Ans. Not to insist on their Terms *Temporizing, Reflectious, &c.* as if the Government was as culpable in desiring to have their depraved Teachers brought to a publick Hearing, as I was, in order to their Errors Detection; which as the effect shows to be a false Insinuation, the same only serves to manifest their Irreverence to be as great towards their Superiors in Parliament, as their Enmity is towards me out of it.

I cannot but admire at their audacious Assertion, That I assume, through the Vanity of my Mind, the Title of an Elder and Overseer over them, &c. when as (to pass by their ridiculous Insinuation by their *Et cetera*, as if I assumed the same over others as well as the Quakers) the chief of them cannot but remember, that I was so far from assuming those Titles, when

when they some Years since conferred them upon me, at their Monthly Meeting at *Waddington*, (by the Lord's Direction, as they declared, after long waiting for his Instruction) as that I can prove by good Evidence, when called to it, I signified my unfitness for that Station in my own esteem, more than once to avoid them.

Wherefore, instead of discovering my own Folly and Pride, by undeservedly dignifying my self with those Titles, as they would persuade the World, I am very sure, they have added to the foregoing discoveries of their own Hypocrisy and Falshood, in this their unrighteous Assertion, which I am afraid some among them are too much hardened in, through their wilful Ignorance of their Errors, and causeless Enmity towards me, to repent of as they ought, how much soever it concerns them.

Excom. Which notwithstanding it is well known unto divers of us, how meanly he discharged the Office he would still pretend to.

Ans. This their Reflection, like all the rest, doth not so much wound me as it does them that made it, since as my unwearied Proceedings at their Monthly, Quarter and Yearly Meetings, &c. Time after Time, to bring their depraved Leaders to an Examination in a Church way, in order to their Repentance of their contagious Corruptions, may evince to all the World, that I have discharged the Office they conferred upon me, beyond any perhaps of their Overseers before me; so if my Christian Endeavours have not obtained their desired effect, not I, but themselves and their Yearly Representatives, are to be blamed as the occasion of it, through their mean management of their insipid Instructions for that end and purpose, the which, as I have ground to believe some of them have already, I hope to live to see others (of the most sincere amongst them) repent of.

Excom. Many with us, that have a right knowledge of him, cannot but be sensible how unfit he is to be a Reformer of others, except he were better Reformed himself.

Ans. This

Ans. This is as invidiously exhibited as the rest of their random Reflections, instead of affecting me, like their other, only serves to wound them, (and those in their Unity, who, by their Lord's Direction, declared themselves engaged to chuse me to Reform them) since I am either fit for that Service they chose me, contrary to this their Insinuation, or the God they so solemnly sought to for their Instructor therein, was none of the true one: But be that as it will; how mean an Opinion soever they may have of the Spirit that was their Guide in my Election as their Overseer, since I offered to detect those Corruptions I saw amongst them, (excepting one or two of the wisest of their Assembly, that shew their dislike of this their Paper against me, through a well-grounded suspicion of the Truth of my Charges, as well as deep Sense of their disorderly Proceedings in order to it) I doubt not but that the Authors of it were sufficiently confident, that which influenc'd them in drawing it, was the Infallible One, let me prove what I will to the contrary, by the Falshoods it is composed of; though if ever they were led by that Principle in any Thing, I have ground to conclude, from the over-sight I have taken of them since my Election, it was when they so happily chose me for that Christian Service, they now use all the deceitful means they can devise to divest me of.

Excom. *Wherefore, for the Causes above-said, with more that might be added, We find our selves concerned to declare to all to whose Hands this may come, That we can have no Unity with him, nor own him as one of our Society, &c. till by unfeigned Repentance and Amendment of Life, in true Humility of Heart, and Contrition of Spirit he turn unto the Lord, so as that for all his hard Speeches, and what else of Ill he hath done unto us, he might come to obtain Mercy and Forgiveness from Him; which that he may, is the hearty and sincere desire of his greatly traduced, though Christian and well-wishing Friends.*

Signed in behalf of this our Meeting, per me Joseph Richardson. charge their Leaders with, they also show their ill deserts of the Title

They forget to put in, for Christ's sake, according to Christian Principles and the Primitive Christians Precedents; by which, as they manifest their Guiltiness of that Apostacy I

etc of Christian Friends, they here so bountifully dignifie themselves with; since as none can be true Christian Friends, who thus insinuate their Expectations to be saved by God, through Repentance, &c. (without regard to Christ's Merits by his Death and Sufferings) as they do by their omission to mention them, so instead of esteeming them what they repute themselves, I account them such mortal Enemies to the true Christian Religion, &c. as stands justly excluded from that Holy Communion, they thus pretend to exclude others.

Ans^w. This their conclusive Paragraph being also of a piece with the rest, only serves to show our depraved *Quakers* odious Method in dealing with their Christian Monitors, in their Church way, amongst themselves; against whom, for want of real Matter of Fact to ground their abusive Exclusions on, they (according to their Apostle Fox's Rule) stick not to supply that Deficiency by most invidious Suggestions of what they had and could say against them, or they would never thus think to affright me, and amuse their Readers with a *wherefore*, for the Causes above-said, with *more* that might be added:

** As may be found by those they gave forth against John Ansloe, John Barnard, William Wilkins, and others most unjustly, as cited in Fr. Bugg's Defence of the Snake against G. Whitehead's Antidote, and others.*

Since as their pretended Causes aforesaid, are only to be found in *Terra Incognita*, for what their Paper recites of them, I have ground to conclude, their threatned *more that might be added*, will upon Examination on their Publication, in like manner only prove a Bell without a Clapper, as a proper Counterpart to this their Noise about Nothing; through their deep Sense whereof, as we find none of their lofty Pretences therein, (to unwearied Travels, great Labour of Love, true Christian Dealings, in first speaking to him in private, and then before two or three, according to Christ's Rule, showing him his Evil, and in much Brotherly Love, how and wherein he hath wronged us, &c.) they used to gild their Papers of Exclusion with *; so instead of undertaking to defend their Teachers, or use their Interest to oblige them to defend themselves from my Charge of *Error, Heresy, Incharity, Idolatry, Villany, Blasphemy* and *Tyranny*, amongst many other such vile Enormities, I offer, through the Lord's Assistance, to prove them most grossly guilty of, when-ever they durst meet me in an Assembly of their own professed Friends, rightly constituted for that end and purpose;

pose ; they think they sufficiently supply that Omission, by Hypocritically advising me to Repentance, Amendment, Humility, Contrition, &c. that I may not only obtain my Union again with such Apostates as I have proved them, but entitle my self to their Prayers to God also, for Mercy and Forgiveness for all my hard Speeches, and what else of Ill I have done them ; though they, poor Men, are so far from proving me guilty of any Ill towards them, as that some of their Chieftains have shown themselves not a little concerned, that by all their searchings, they could find nothing of real Fact against me to put in the Paper of my Exclusion ; which coming to the Ears of *George Pell of Swineshead* in our Parts, a certain rich crafty Pretender in their Unity, (who made one of his Sons knock Hemp for his Bread, to keep him from Starving, and absolutely broke the Heart of the other, through his niggardly Cruelty, according to his Neighbours Relation) he declares that he told them, *He could effectually supply that Deficiency, to their no small Consolation ;* in order where-to, as he had seen a piece of ill-tann'd Leather of mine about 9 Years ago, which he thought cost me something, so for want of other real Matter to grace their Paper with, he thought that Fact sufficient to cashier me out of their Holy Communion, wherein, notwithstanding his magnificent Flourishes to persuade them to enter it, as a Matter remarkable, they in their great Charity, it seems, thought good to omit it, and give me to the Devil for nothing, in this their fine Nick-a-Nack, sign'd by their Order *per* their Friend *Joseph Richardson* ; whose unwarrantable Activity therein I am the more concerned at, as he is one whom the Lord hath not only (with me in some measure) given a Divine Sense of our depraved Leaders Corruptions, but also hath caused him in one manner (as he hath me in another) to cry out aloud against them in their publick Assemblies in *London*, &c. in order to their true Repentance, and timely Amendment, for which I believe he would not have wanted his Reward, had he continued in that Faithfulness to the end, I hope God will preserve me, who am, notwithstanding his and his depraved Brethrens

un-

unchristian Dealings towards me, their truly well-wishing, though most unworthily abused Friend

Henry Pickworth.

Sleaford, Sept. 22. 1714.

Now notwithstanding the Quarter Meetings afore-mention'd Agents had advis'd me to appear at this their Meeting the Day of the Date hereof, to show Cause why their afore-cited Paper should not then be publickly given forth against me, according to the Design of it, if I then gave them not such satisfaction as Truth requires; yet did I no sooner enter the Meeting-House for that purpose, but that I was commanded by their Preacher *Collier* to depart from amongst them, under pretence, *that I was disowned by them, and had therefore nought to do in their Assembly*; in answer to which peremptory Command, I as peremptorily returned, *That as the Warning I had received by their Agents, to appear there, and show Cause why their Paper of Excommunication should not be given forth against me from the said Meeting, sufficiently intimated, that I was not yet disowned by them, as he falsely pretended, so if I was, (as I was not) as I had a part in their Meeting-House, by joyning in the Charge of its Erection with the rest of them, I should not depart the same at his or their Command, unless he or they could show me any Law of God or Man that obliged me to it*; for want of which they at length assented to my continuance amongst them, in order to hear what I had to say in my Defence from their Paper, to the further detection of their pretended Infallibility, and this their busie Preachers no small Disconsolation.

In order to which end, I waited till the rest of their Business was concluded, without concerning my self with any of their Debates about their frivolous Impertinencies, until a certain Paper of their great Patron *Whitehead's* was read, against their Allowance of such Ministers to go forth to preach, as had not first satisfied their Creditors for what Debts they owed them; which Direction, as it would have prevented that Holy Prophet of Old, we read of in 2 Kings iv. 1, &c. who died Insolvent, from de-

livering his Prophecies, had it been practised then; or he now living amongst us, as I told them; so as they all pretended to be guided by that Eternal Word in their Religious Concernments, the Holy Scriptures direct to, as they really ought to be in such publick Services, I could not but give my Judgment against it, as another of *George Whitehead's* Antichristian Impositions, in further proof of that Apostacy I charged him with; wherein, though the Meeting so little regarded what I said at the first, as that they in way of Contempt of me, declared their Determination to Record the same as their standing Rule in such Cases, according to his Directions; yet upon their Friend *Tomson's* Declaration, *That as there was more in my Words than they at present considered, he had no Unity with G. Whitehead's Instructions,* they immediately chang'd their Mind, and resolved to drop it, as an Admonition unchristian; to the further discovery of their causeless prejudice against me, as well as more full Detection of, that Infallibility they boast of.

After this Matter was over, and the Minute of their foregoing Meeting relating to their Paper against me being read, they demanded to know, *What I had to say for my self, in order to prevent its designed publication?* In Answer whereto I returned, *That as I had several Reasons there ready drawn up in Writing, to communicate to their Consideration against it, I hoped they would give me time to read the same in their Audience, before they recorded their Conclusion to publish it, as a standing Testimony of their Disunity with me, according to the Declaration of their Agents that brought it to my Hands for that purpose.* The which the majority at length consenting to, against the good liking of the rest, I proceeded to read my above-mentioned Answer accordingly.

Upon the Hearing whereof, the whole Meeting being not a little nettled, to see their Hypocrisy and Falshood so justly exposed therein, to their no small Shame and Confusion, they wished me to let them have my said Answer for about fourteen Days, to see if they could refute it; which I freely granting, upon their promise to return it me at the Time limited,

ted, had it then safely brought back to my Hand again, without the least Syllable in Confutation of it, though upon a Consultation about it that Evening, some of the Chief of them loudly pretended to it. In the interim, as they then declined to attempt it in way of Conference, (as I expected they would ever continue to do in all Ways whatever, notwithstanding their Boastings) I desired to know of them, *Whether they designed to publish their said Paper of my Exclusion from this their Meeting, as some pretended, that I might take care to Copy as many of my Answers as they published Copies of theirs against me? Where to they making no Reply a good while, (according to their usual Cautiousness in such dangerous Cases) one Samuel Hewet being of a more generous Spirit than the rest of their Brotherhood, stood up, and told them, My Demand was reasonable; upon which they at length with one Voice declared, That it should not be published, it should not be published, to their great Collier's detection of Falshood, and their pretended Infallibilities further Confutation.*

Thus, as I still remain a Dear Brother, Father, Elder and Overseer of their Society, safe from those threatened Consequents of my Exclusion, for what appears to the contrary; so this their fine Nick-a-Nack, like all the rest of their former ones, came to nought.

However, some of them who were loth to have me come off thus easily, having whispered it to their Preacher Tomson and others, *That I did not own their Light within them from their Creation to be God or Christ, or sufficient to Salvation, according to their Declarations;* he not only took occasion to call me to an account for this my pretended false Doctrine, at a private House in Lincoln that Evening, but also alleged several Arguments in order to prove it what they denominated it; the which I refuting by Scripture Evidence, and its confused Effects upon them who pretended to be guided by it, he and a Cambridgeshire Woman-Preacher in his and their Unity designed, as it seems, to pay me off sorely in their publick Preachments; in order whereto, the Woman first standing up, and quoting the first 3 Verses of the

1st of *John the Evangelist*, in favour of their Notion, when she came at the 4th, she thought fit to transpose the Words, from *In him was Life*, &c. to *In him was Light, and that Light was the Life of Men*, that she might thereby the better prove her Quaker Doctrine of *Their Light within them being God and Christ*, &c. and the more effectually confute my Opposition, to her Auditors greater Consolation; which Holy Work her Colleague *Tomson* was so highly pleas'd with, as that upon her Cessation, he most affectionately fell upon the same Subject, which he not only most vigorously prosecuted from the same misapplied Text, but also from that of *2 Pet. i. 19.* which sure Word of Prophecy there spoken of, he would have to be this Light within, which we are not only to take heed to until, but when the Day is dawned, and Day-Star, the Apostle speaks of, is arose in our Hearts; directly contrary, not only to the purport of his own alledged Text, but also the Context, which shows, it was the harmonious Prophecies in the Holy Scriptures of our Saviour Jesus Christ, the Apostle accounted a more sure Word than that audible one in the Mount, and not the Light within every one coming into the World, as our depraved Quakers fancy, though it, with all our other good and gracious Gifts *James i. 17.* come from God and Christ, in order to lead to him, as our only true Light of Life and Object of Salvation.

However, this *Tomson* being resolved to have this Text understood in his depraved Quaker Sense, he, in further Confirmation of it, assured us, *That this Light within was the Gift of God*, spoken of in *Rom. v. 15, &c.* which instead of mending his Matter, further confuted him; since as we are to make a Distinction betwixt the Gift and the Giver, if we will be Orthodox, his attributing our Salvation to the one which is only due to the other, instead of making good his Doctrine, proved him a most gross Idolater, as I told him after the Meeting was ended; in a Sense whereof, he ran away like one Thunder-struck, without offering so much as the Shadow of an Answer to my Confutation, however being confident of the Truth of his Absurdities whilst he was preaching.

Compared with 1 Cor. 12. 4. 28. 31. Eph. 4. 8. all which he covertly referred to, tho' he did not expressly cite them.

That he might not be wanting in their way of proving it, he fell on to pour his Vials of Quaker Vengeance upon those Apostates, as he called us that denied it, as *Persons deserted of God, and disowned of his peculiar People*, as he called his Partakers; for their Confirmation wherein, he one while pretended to Pray for us, another while declared us, *Cast out of their Unity*; one while, *desired our Repentance, Amendment and Forgiveness for all our hard Speeches*; presently after, *prophecying a blasting and withering Milderew from the Lord to attend us*; one while, *the Lord was Witness, how he and his Friends sought our Good, and desired our Souls Welfare*; another while pronounced us *Wandering Stars, for whom the Blackness of Darkness was reserved for ever*.

Thus as he tried me (at whom he chiefly struck) with Fire and Water, to make me Condemn my self for speaking the Truth of them, beyond their Courage to attempt to defend themselves, so that his deluded Admirers might be sure he was divinely commissioned in those his Inconsistencies, he further told them, *That though the Weapons he exercised upon us were not Carnal, they were Mighty and Spiritually Cutting to wound the Transgressor*. Under the Terror whereof, when I was so far from falling down, as one smote at the Heart, as that I boldly fac'd him as one contemning his Menaces, in a Sense of my Innocency and their notorious Guiltiness in the Matters I charged them, he told his Auditors, *That though such Apostate Spirits might (through the presumption of their deceived Hearts) out-brave a while the Lord's threatned Judgments in the Mouths of his Servants, yet they might assure themselves, he would in the end meet with them with his Fiery Indignation, in Flames of Vengeance, beyond all Redemption, unless prevented by their speedy Repentance*; under the belief whereof, they, like those Popish Bigots the Acts and Monuments speak of, (that were sadly confounded upon a Cry of Fire in the Church, at poor Bennet's Degradation, whilst the oppress'd Confessor with his Wax Taper, only stood unconcern'd) appeared most sorrowfully cast down in their Spirits, through his dismal prospect of my future Torment, whilst

I, as conscious of my own Innocency, only far void of all Fears of it upon those occasions, as I hope my God in whom I trust, will for the future preserve me in all others, notwithstanding all their Prognostications.

Thus, instead of obtaining the Audience I struggled for, having got nought but such unmerciful Barrs as those in my Proceedings in order to it, and being deeply sensible that their Corruptions were of the most damnable Tendency, though our Superiors (as well as our Quaker Teachers) refused to take Notice of my Christian Complaints of them; I could not sufficiently discharge my self of their Consequents in my own esteem, without giving this publick Notice of the same in Print, according to the Quakers declared Wishes, that the World might not only know, but for the future also beware of them; in order whereto, as I had divers Advantages providentially brought to my Hands, both by the Quakers and others, so (having learned their Maxim, *Not to consult Events or fear Effects in the performance of my Duty*) I durst not any longer delay the printing these Sheers against them, notwithstanding the small hopes I have of obtaining my Christian End therein, through a Sense of my unqualifiedness for such Services; however, as I hope the Judicious will not slight the Matter contained in them, thro' the Courteseness of my Method, which is the best my Education hath furnished me with, I have ventured on this Undertaking, without desiring such Assistance as some may judge requisite on such occasions.

In Answer whereto, though I doubt not but G. Whitehead, (or some other of his hardened Emissaries) will come forth with an O Henry! *we pity thee; not believing thou thinkest our Friends means as thou hast represented them, having otherways explained themselves; How provest thee this? Where foundest thou that? Who told thee & other? The Lord knows our Innocency; this and that is uncharitably said; such and such are not our very Words; them and the other are not just so express'd by us; thou hast not taken all our whole Paragraphs, nor regarded our Explanations; seriously, we are wronged by thee; in good Conscience we*
deny

*Witness G.
W.'s Sober
Expostulation,
Rambling
Pilgrim,
Antidote a-
gainst Ven.
Compared
with Wyeth's
Ang. Flag.
and Whi-
ting's Judas
and the
Chief Priests
combin'd,
&c.*

*See G. K.'s
several Chal-
lenges, as
cited p. 5, 6.
of the De-
fence of the
Snake a-
gainst G.
W.'s Veno-
mous Anti-
dote, well
worth Ob-
servation.*

deny this Charge; and can't own thy t'other; for Shame,
for Shame; helpe not the Innocent by thy hard Speeches,
leading to our Persecution; the Lord rebuke thy foul Spi-
rits; with perhaps a Faxonian Curse by the way, and
a whining Prayer at the end of it to the Clergy, &c.
to put a stop to me, according to George Whitehead's
Precedent towards Fr. Bugg, &c. with abundance more
such deceitful Goby's and hypocritical Exclamations
as their Defensive Books are stuffed with, for want
of Ability to defend themselves from the Substance
of their Opponents Charges against them; by
which deceitful Tricks, as many Reverend Bishops,
and Honourable Statesmen, have suffered themselves
to be led into a far better Opinion of their Sincer-
ity than they have deserved, (to the unhappy Di-
version of that Christian Examination of their Cor-
ruptions, divers of their own Church Members (as
well as my self, &c.) have often solicited for) so it
will be their endeavours still to delude them, and
divert it by their persistence therein, I doubt not,
though they sink in Hell for it, if they think good
to make any Replication; in order whereto, (as I
have not Time to review all the several Volumes
out of which I have taken my Quorations, to see
they be so exactly transcribed and paged as might
be requisite on this occasion) they will no doubt
insist most strenuously on such Instances as are de-
ficiently worded, or most difficult to be proved by
me, to divert our Superiors Examination of those
unexceptionable Ones I refer to in Evidence of my
Charges, as their manner is, if they will but there-
by be prevailed on to let them rest untaken notice
of in their Blasphemous Absurdities and Tyranni-
cal Impositions; which, as I hope the Lord our
God will, for the future, incline them to be aware
of, as they expect to avoid his just Displeasure for
their Omission of so great a Duty, I hereby once
more humbly request their performance of, as I
hope all others will that read me; since as I am
utterly out of hopes of their being brought to the
Examination desired, by their Detection in Print,
through the unsuccessfulness I and others have found
of that Method, for the Reasons heretofore men-
tioned;

tioned ; so I shall not at all think it worth my while, to spend my Time and Substance in refuting such nibbling Impertinencies, as I expect they will stuff their printed Answer with, (if they think good to publish one) whilst they scandalously continue to decline to attempt their Defence in a publick Conference, from those unexceptionable Instances I have alledg'd, in proof of my several Charges against them, how much soever they may please themselves, and delude their Profelytes, by the representation of their vain Scribbles against me as unanswerable upon this occasion, who am their truly well-wishing, though greatly abused Friend

HENRY PICKWORTH.



NOW

Isaiah 30. 8, **NOW** go write it before them in a Table, and
 18. compar'd note it in a Book, that it may be for the Time
 with Matt. to come, for ever and ever.
 24. 48.

That this is a rebellious People, lying Children that
 will not hear the Law of the Lord, which say to the
 Seers see not, and to the Prophets prophesie not unto us
 right Things, speak unto us smooth Things; Prophecie
 Deceits, get you out of the Way, turn aside out of the
 Path, cause the Holy One of Israel to cease from be-
 fore us.

Wherefore thus saith the Holy One of Israel, because
 ye despise this Word, and trust in Oppression and Per-
 verseness, and stay thereon; this Iniquity shall be unto
 you as a Breach ready to fall, swelling out in a high
 Wall, whose breaking cometh suddenly at an instant.

And he shall break it as the breaking of the Potter's
 Vessel that is broken to pieces, he shall not spare, so
 that there shall not be found in the bursting of it a
 Sherd to take Fire from the Hearth, or to take Water
 out of the Pit.

* Hypocri-
 zical De-
 fences.

For thus saith the Lord God, the Holy One of Israel,
 in Returning and Rest shall ye be saved, in Quietness and
 in Confidence shall be your Strength, and ye would not;
 but ye said, No, for * we will flee upon Horses,
 therefore shall ye flee; and we will ride upon the swift,
 therefore shall they that pursue you be swift.

One thousand shall flee at the rebuke of one, at the
 rebuke of five shall ye flee, till ye be left as a Beacon
 upon the Top of a Mountain, and as an Ensign on a
 Hill.

F I N I S.

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